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TRUTH TRIUMPHANT

OR

FALSEHOOD STRIPPED OF ITS MASK

By A. A. SALEEBY

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PREFACE

Having by chance come across some of Pastor Russell's religious articles and finding to my surprise the misleading and often blasphemous statements therein, I thereupon took upon myself the duty of "Proving that which is right and destroying that which is misleading and untrue," which is the essence of this part of my book, hoping that every one who studies my little book diligently to easily discern between right and wrong, between light and darkness and to consider my proofs wisely, as all are presented from the Bible itself, proving one passage or statement by another in another part of the Holy Bible.

Hoping that my book shall sow seeds of truth and honest religious views among its readers, this being my sole and only desire.

On studying Pastor Russell's articles the reader can easily see on what he has founded his misleading religious views, the cornerstone of all, I dare say, his writings being the idea that "Man dies both physically and spiritually and real complete death, both body and soul perishing in the grave." Consequently no one has entered heaven, as their souls all perished. The above idea he deduced from what God said to Adam, Gen. 2-17, "The day that thou eatest thereof thou shalt surely die," and again the words of Christ to Nicodemus, John 3-13, "And no man hath ascended up to heaven but he that came down from heaven. (Even the Son of Man which is in heaven) and again from the words of Peter to the Israelites, Acts 2-34, "For David is not ascended into the heavens."

By God's help I am determined to destroy the foundation on which the above misleading views have been founded, and the whole structure will collapse and its fall shall be great.

CHAPTER I.

"WHERE ARE THE DEAD?"

This is the subject of one of Russell's articles, published in the "Public's Paper," an Arabic paper of New York. The writer intends to convince us that the dead, both wicked and righteous, are all completely perished, both physically and spiritually, and that no human soul has entered heaven yet. Russell started it off by the following words of St. Peter to the Israelites, Acts 2-29: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day." Then he omitted up to verse 34, and said: "For David is not ascended into the heavens."

From what has passed, you see, dear brethren, that the writer, Russell, has selected the phrases which suit his purpose when not considering their relations with what has preceded or what follows; he therefore omitted all the verses which explain the above quoted words of St. Peter, and which undoubtedly give the real meaning. If we review what St. Peter said from verses 22-34 we see that he was telling them about Jesus Christ, that he was approved of God among them with miracles, wonders, signs, etc., until he got to verse 25, he said: "I foresaw the Lord always before my face, for He is on my right hand that I should not be moved." Is it not plain, dear brethren, that at first glance one is very apt to understand as if David spoke so of himself? Therefore, to explain the matter clearly, St. Peter explained as follows: "Because David did not ascend to heaven." David spoke of Christ, or in other words David said so while he was living in the body before he

ascended to heaven and before he saw the Lord before him always we can discern that what is mentioned in verses 25-28 does not refer to himself but to Christ; then St. Peter added the following (30th), Therefore being a prophet (David) he seeing (31st) this before, spoke of the resurrection of Christ, etc. But as to Christ's words about himself, John 3-13, "No man hath ascended unto heaven but him that descended from heaven, the Son of Man," does not give the meaning which Russell wants or wishes, because Christ said this before He died physically or arose spiritually, while yet on earth, before He ascended from the Mt. of Olives. ll the above incidents were yet in the future—the passage speaks of it in the past tense—"and no man hath ascended"—*hath* ascended is past, denoting something already taken place—we also know or understand from it that He ascended to heaven before He descended from it and Mary conceived of Him, and this ascent is another than the one from the Mt. of Olives, which was yet to come. He who wishes to know from where Christ ascended before He descended to the earth, has to turn to chapter 16 of this book. If Christ intended to refer to His ascent from the Mt. of Olives, then yet in the future, He would have used the future tense, and said, "No one shall ascend into heaven but he who descended from heaven." How could Russell have used the past tense for the future tense—and built on it misleading views and give it to the public—is he mistaken, or does he believe that Christ did not know the difference between past and future tense, and he wants to correct Christ's mistakes.

Do you see, brethren, how right triumphs against wrong, and how a small light chases darkness? Another text which he took as a foundation for his misleading is found in Genesis 2-17: "When thou eatest thereof thou shalt surely die," and is what God said to Adam. This does not denote what Russell intends that God's

words to Adam literally mean death, both physically and spiritually, but means spiritual death—because God spoke to Adam's soul, the diamond within, and not to the physical body. He spoke to the inner person. Romans 7-22: For I delight in the law of God after the inward man, which is the spirit and not the outward person, which is the body. He spoke to the inner person, which does nott perish, and not the outward, which perishes. II Cor. 4-16: For which cause we faint not but through our outward man perish, yet the inward man is renewed day by day. He spoke to the inner person—the soul—which desires to depart from the body and be with Christ; Phi. 1:23. He did not pseak to the body, which profiteth nothing as Christ said in John 6-63. He spoke to the spirit which is from Him whose nature does not accept death. For man became a living soul; Gen. 2-7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." He did not speak to the physical body, which naturally dies. Because God did not say about the body that it became a living body as he said about the soul. Death refers to the death of the soul in sin, which St. Paul, who understood God's word more than Russell, spoke about in Collusses 2-13: "And you, being dead in your sins, hath He quickened, together with Him having forgiven you all trespasses." Ephesians 2:1—"And you hath He quickened, who were dead in trespasses and sins." (5th verse) Even when we were dead in sins, hath quickened us, together with Christ (by grace ye are saved) and did not say being dead physically, and real death.

God's words to Adam, "Thou shalt surely die," refers to the death of the spirit in sin and not real death of both body and soul, as Russell teaches, or it would have been necessary for Adam to die the day he sinned and not lived 930 years—because God said

"the same day." And what Russell says that one day refers to 1000 years, is nothing but a means to get around something so as to get the meaning he wants. If it is proven that one day means 1000 years, it will then be proven that Adam died a real death in body and soul, and all the teachings of Russell will be true, as they are built on this one foundation. But if we destroy this foundation and we prove that one day means 24 hours, we then prove that Adam died in sin spiritually. Therefore, all the teachings of Russell shall be proved to be misleading.

The point to make clear now is this: Whether one day means 1000 years, as Russell believed, or whether it is 24 hours(an ordinary day). Let us now know the real meaning of one day. The prophet David said: "1000 years in Thine eyes are like one day or a watch of the night," and did not say "a day" but "like a day." He meant that 1000 years before God compared to His existence is like a day or a watch of the night in mans short life, in the body. Why did Russell select the day and not the watch of the night, while the watch of a night gives greater meaning to what David said and meant. God said: "There was evening and there was morning, a day," and did not say morning and evening a 1000 years, and did not say that the 1000 years are one day. Had God meant a day to be a 1000 years He would have said, "And there was 365,000 evenings and 365,000 mornings, a day," because there are about so many evenings and mornings in 1000 years. If any one believes that the explanation of Pastor Russell for this passage is true, I beg of him to note carefully now what follows. God said to Adam, Gen. 2:17—"The day that thou eatest thereof thou shalt surely die," and God said again to Adam in Gen. 3:17—"In sorrow shalt thou eat of it all the days of thy life." If "the day" in the first passage means 1000 years as Pastor Russell believed, then "the days"

mentioned in the second passage and not definite means thousands of years. It is not possible for us but to consider the day in the first passage and the days in the second passage of one kind, because they were said by the one God. We therefore can not flee from one of two facts, either to consider one day 1000 years and the days a number of thousands of years and to contradict God and say that he ought to have said, "All thy life, which is less than one day," and not to use the plural, saying, "All the days of thy life," because Adam did not live 1000 years (considering (1) one day to be 1000 years), or else to contradict Pastor Russell, which is the right thing to do, and say that the day means 24 hours only. And as Adam did not die physically the day he ate of the tree, as God said, then we conclude positively that God did not mean Adam's death spiritaully and physically and his complete destruction, as Pastor Russell believes. But means Adam's spiritual death in sin. And no doubt that God knew before Adam's creation that his life on earth would be 339,500 days, so he used the plural and said "all the days of your life." Had He meant the day to be a thousand years He would have said to Adam, "All your life," which is less than a day. Knowing that Adam's life in the body was going to be less than a thousand years, therefore when He spoke to him, Gen. 3:17,18,19, "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field." Also, "In the sweat of thy face shalt thou eat bread." Thus ended the verdict for physical punishment. God's words, "Till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return," does not come under

the sentence of punishment, but as a time limit, or that the punishment shall be on Adam all the days of his life, 339,500 days, till he returns to the ground, because the physical body any way returns to the ground, be it wicked or righteous. But if Pastor Russell sticks to his view, which is that the verdict of death was passed on both spirit and body because of sin—as the penalty of sin is death—then he would be obliged to prove to us about all the animals, beasts, birds, insects, reptiles, etc., from the largest as the elephant and whale to the smallest micro-organism, of which we have thousands of species, and have the same life that we have. Why do they die a physical death like man, as the death of both is the same? Ecc. 3:19, "As the one dieth, so dieth the other, which means that man and beast die the same.

If he says that all these animals die because of Adam's sin, then he contradicts the Book saying, The father's have eaten a sour grape and the children's teeth are set on edge. For we who are Adam's offspring died through his sin, and not the beasts, insects, etc., as their origin is different from ours; and if he says that their forefathers sinned as did ours, then he is called upon to give the names of the sinful ancestors of every species and tell us what was their individual sin, proving what he has to say from the Holy Bible. Being certain that he cannot answer our l egal question to make us believe what he claims to know, we therefore ask him to believe what we have to say about the passage "Thou shalt surely die," and that it means death in sin only, or he will be of those who do not submit to reason. The spirit does not die real death, as it is from God who does not die, but shall die spiritual death in sin, which is falling from a high to a low spiritual condition. But the body naturally dies, as it is from the earth and to earth shall return.

We therefore understand clearly that the sentence of death did not touch the body—the punishment of which being sorrow, trouble, etc. On the other hand, the verdict against the spirit of Adam was spiritual death in sin, which began the day he broke the commandment and disobeyed God. If it was real death and absolute destruction of body and soul, as Pastor Russell thinks, he would have died and been destroyed the day he sinned and not lived 339,500 days, fighting nature afflictions, etc. Having understood that "the day" mentioned in the first passage is of the same variety as "the days" mentioned in the second passage (24 hours) and that it is not 1000 years, and having proven that Pastor Russell's explanation is not true and that Adam did not die the death Pastor Russell wanted him to have died, and having understood that God did not pass a verdict of real death on Adam's spirit, but on the contrary a death in sin, which is a fall to a low condition; we therefore conclude that the spirits of men are not dead and with their bodies in an earthly grave, as Pastor Russell believes; but all souls are living as Christ said in Luke 20:38, "For He is not a God of the dead but of the living; for all live unto Him." And as Paul said in II Cor. 4:16, That the inward man, which is the spirit, shall never perish. Therefore—

"WHERE ARE THE DEAD?"

PART II.

Those who are called dead are those who are dead in sin—their bodies are in the earthly graves in the ground and their spirits in the spiritual graves in the "pit." Ezek. 32:23, "Whose graves are set in the sides of the pit," or in other words, hell, pit, prison, etc., which is the place of temporary punishment. As to the righteous,

they are not dead, but asleep in the Lord. Their bodies in the earthly graves like the bodies of the wicked, because "the body profiteth nothing." John 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing." Their souls are in heaven, the place of rest and peace—in different spheres, every one according to what he deserves, as is also the case in the place of punishment, as is shown in chapter 13. After Pastor Russell had explained a great deal and mixed up physical and spiritual things and not discerning between them, and after bringing forth all the beliefs of the different christian denominations and of other religions too, as to the punishment of the wicked, and that all of them believe that punishment is torment—he said that if our punishment was everlasting torment, it would have been necessary for Christ to be punished forever for our sins. Then he said that the righteous died for the wicked. I am surprised to see a man like Pastor Russell teaching such things, that Christ came to be punished for us. Supposing that our punishment was destruction of body and soul as Pastor Russell believes, then what is death? Is it not the outcome fruit of sin? Did Christ come to pluck the fruit only and retain the trunk to give forth new fruit all the time? If it was so, then Christ would have to remain in punishment, death or destruction as Pastor Russell believes, so long as the tree bears fruit. Does Pastor Russell believe that God neglects us to such an extent as to leave the tree and pluck the fruit only? Fortunately for us, this is not the case, for the coming of Christ was not to die, but to be obedient unto death, the death of the cross. Phi. 2:8, "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." And to put away sin by sacrificing Himself. Hebrews 9:26.

God sent His Son to uproot the tree which gave death so that it will not endanger us in the future—this tree being disobedience, which brought on Adam and his offspring the death of sin. Thanks to God and His mercies, that Christ, who is the second Adam, has removed the tree of disobedience which the first Adam planted. He uprooted it by obeying His Heavenly Father, even to death, physical death on the cross. The same obedience which was asked of the first Adam and which he could not fulfill, and which caused his spiritual death, was fulfilled to the letter by Christ. Romans 5:18,19, "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Listen to what Pastor Russell says in his book, "The Divine Plan of the Ages," page 289, literally: "THE WORD RESURRECTION (Anastasis in Greek) SIGNIFIES RAISING UP, AS RELATED TO MAN; IT SIGNIFIES RAISING UP MAN TO THAT CONDITION FROM WHICH HE FELL TO FULL PERFECTION OF MANHOOD—THE THING LOST THROUGH ADAM." Here he contradicted his former statement, that Adam died physically and spiritually, real death; which is the foundation of his teaching, and agreed with us that Adam's death was spiritual and that he fell from a higher to a lower plane, and that resurrection means raising up of sinners from spiritual death to the state of spiritual perfection.

And on page 132 he said: "SUPPOSING THAT HALF OF HUMANITY WERE OBEDIENT AND HAD NEITHER EXPERIENCED NOR WITNESSED SIN; MIGHT THEY NOT FOREVER FEEL A CURIOSITY TOWARD THINGS

FORBIDDEN? THE HALF THAT WOULD GO INTO DEATH, THEY WOULD BE LASTINGLY CUT OFF FROM LIFE AND THEIR ONLY HOPE WOULD BE THAT GOD WOULD IN TIME REMEMBER THEM."

Are not sayings like this laughable? How does he teach that humanity is lastingly cut off from life and yet have hope? How can this paradox take place? Nevertheless, Pastor Russell contradicted himself in page 177, by saying, "UNDER THE DEATH PENALTY MAN DID NOT LOSE A SPIRITUAL BUT A HUMAN EXISTENCE." Then here again he agrees with us that Adam did not lose his spiritual existence, but his death meant that he was put away from God—like the prodigal son who returned and whose father said, This my son was dead and came to life. He certainly did not refer to physical death, but to death in sin spiritually, meaning that when the son was far from the father he was dead, but on his return he regained life.

"CERTAIN PASSAGES REFERRING TO THE SUBJECT"

PART III.

Jesus said (John 8:51), "Verily, verily, I say unto you, If a man keeps my saying he shall never see death." If this means the death of both body and soul, as Pastor Russell believes, then Christ's saying would not be true, because all died physically; those who believed in Him like the others. Even His disciples died, who undoubtedly kept His words. But if Pastor Russell's belief is not true, as it is, and that death means spiritual death in sin, as is true, then many by God's grace will have obtained the truthful promise of Christ, and did not die spiritually, and shall never die. John 11:26, "And whosoever liveth (or is not dead in sin) and believeth

on me, shall never die." If the above passage referred to the physical life, we would now see thousands and thousands of those who believed in Him living now physically, because Christ's words must be fulfilled. But as His words referred to spiritual death, many would by God's grace have obtained His promise and not died spiritually in sin and shall never die.

Turn to John 11:25, "He that believeth on me, though he were dead, yet shall he live." In other words, if one is dead in sin and believes in Christ he shall live. This promise also has been fulfilled, because many were dead in sin and imprisoned, and when He went in the spirit and preached to them salvation, they believed in Him and were saved from death in sin. John 5:25, "Verily, verily, I say unto you, the hour is coming and now is (or when He was speaking) when the dead shall hear the voice of the Son of God; and they that hear shall live." This promise also many have obtained by God's grace of those who were dead in sin spiritually and living physically hearkened to His voice, believed in Him and lived. But His words in John 5:28,29, "For the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. This referred to something yet to happen, because He did not specify, saying now, as said in the preceding quoted passage, this means those who are in the spiritual grave in the bottom of the pit where the rich man was buried. Those who heard Him after His death on the cross and went in the spirit and preached to them in the prison, which is the spiritual grave, and saved them, and He ever goes to save souls until the last day. When those who are still hardened shall be brought to condemnation and those who heard to life.

John 6:50, "This is the bread which cometh down from heaven, that a man may eat thereof and not die. (51) I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. (58) This is that bread which came down from heaven, not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." If it meant physical life, why then do we not see any one living in the body from the days of Christ? But that all have died, even His disciples, who undoubtedly ate of the bread; consequently we are sure that Christ meant by these words the spiritual death and the spiritual life, and we cannot but believe Christ's words and His promises and that many have obtained and shall obtain in any time and not see death spiritually but shall have everlasting life.

Having destroyed the foundation of Pastor Russell's teaching by God's help, I then have a firm belief that any one studying my little book diligently can see exactly what God meant when He spoke to Adam, "The day that thou eatest thereof thou shalt surely die," and "thou shalt eat of it all the days of thy life." As the day in the first passage (ordinary 24 hour day) because God Himself said these words and it is impossible that He should mean in the first passage the day of 1000 years and in the second, 24 hours; and if we take the day in both passages to mean 1000 years we shall trifle God and His not knowing that Adam shall not live one day (1000 years) and that He was mistaken when He said, "All the days of thy life," using the plural, and that it was better to say all your life which is less than a day. As God makes no mistakes and knows all things before they are, and He Himself is truthful and man is not, then as all the teachings of Russell founded on the misrepresentation of the passage, "The day that thou eatest thereof

thou shalt surely die," therefore all his teachings are misleading, and as God used the plural while talking to Adam, saying "All the days of thy life," proves that God meant ordinary days, and as Adam did not die physically the day he disobeyed as God said, then this is evidence that Pastor Russell's explanation that "the day" means 1000 years, is not true. Therefore, all his teachings founded on his above supposition are untrue and misleading. But he tries to confuse and compromise the matter to fit the facts and the scripture with his mistaken theories.

CHAPTER II.

"WHAT IS THE SOUL?"

This is the subject of an article by Pastor Russell published in the 3rd mo. 1st volume part of the "Public's Paper," an Arabic paper of New York. The writer tried to prove that the soul is mortal, depending on his own views and worldly philosophy, which is ignorance in the sight of God. For the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can be know them—I Cor. 2:14. But we have not taken the spirit of the world but the spirit from God with which we talk also. Not by sayings taught by human wisdom but by the teachings of the Holy Spirit; taking spiritual things with one another, and avoiding human views and philosophies, trying to prove one passage by another from the Holy Bible itself, so that all that is presented in this book be accepted by true christians.

Pastor Russell depended on his view that the soul is mortal on two proofs:

1. God created all insects, beasts, birds and fishes, having life like man; therefore, what is to happen to man should happen to other animals too. This does not disapprove immortality of the soul, because we believe all that is written in the Holy Bible, because St. John saw in the heavens spiritual horses and in the throne of God four beasts, as in Rev. 4:6,7. If God wishes the spirits of animals to be immortal like that of man, this does not harm man in the least.

2. "GOD IS ABLE TO DESTROY BOTH BODY AND SOUL," and this proof also does not helpPastor Russell, but on the

contrary it proves immortality of the soul, which no one is able to destroy but God Himself, who created it and gave it immortality, or it would be possible for man to destroy it as soon as he killed the body. All those who believe in God, also believed in his infinite power. He is able to destroy His creatures both body and soul, if He so wishes, but He does not do so because of His mercy. And will not take away any of the privileges which He gave His creatures. He gave us immortality of the soul and does not wish any one to perish, but that all shall be saved, and He gave us His Son so as to save us from everlasting torment. Those who do not wish to be saved and do not consider the value of salvation which He gave to all, He shall not force them, as He has given us our freedom to choose, but in the end shall punish them according to what is written in the Bible and not as Pastor Russell wants.

Turn to Gen. 1:20; we find that God said, "Let the waters bring forth abundantly the roaming creatures that hath life." Also v. 24, "Let the earth bring forth the living creatures after his kind, cattle and creeping things." And that He made man and blew into his nostrils the breath of life and so became a living soul. And in Gen. 1:30 we understand that God gave all creatures having a living soul, the herbs of the fields as food. God did not say that the physical bodies are living, so we conclude that the physical body is naturally dead in contradiction to the soul which He designated as living, and what God wishes to be alive and live no one can pronounce as dead. We cannot but believe what God said, that He created man, cattle, insects, beasts of the fields with living souls and not dead souls, as Pastor Russell teaches. St. John testifies to this in Rev. 4:6,7, and chapter 6, "Moreover, Elisha the prophet and his servant both saw spiritual horses and chariots." II Kings 6:17, also Paul tells us in his epistle, I Cor. 15:40,41, that there is heavenly and earthly bodies and not are the same, but for the people

one kind of a body, another for cattle, another for the birds, and yet another for the fishes. And as there is difference in earthly bodies so there is difference in heavenly bodies. As the glory of the sun is of one kind, the moon of another, and the stars of another, as one star outshines another in glory, so the bodies differ from one another in glory.

From the Bible we see:

1st. God did not decree death and perishing of Adam's soul, but a spiritual death in sin, which removes the spirit of man from the sight of God, as is shown in the answer to "Where Are the Dead?"

2nd. The saying of King Solomon, Eccl. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." And does not say that it shall perish, as Pastor Russell says. Also as Christ said in Luke 23:46, "Father, into thy hands I commend my spirit." Did He commend to His Father something not existing? He commended to God something real, found. If Christ died and perished in the grave, physically and spiritually, as Pastor Russell believes, then the Christ who ascended to heaven must be another new Christ, created by God, as the first perished both body and soul, as Pastor Russell believes. Then the precious work of salvation would have also perished, because the new Christ would then have no right to claim that He is the Redeemer because the one that redeemed had already perished in the grave.

God did not intend to let the work of salvation be a humbug for Pastor Russell's sake, so that he can use his views as he deems best. If Pastor Russell confesses that the soul of Christ did not perish in the grave, as the fact is, but that He went in the spiritual body and preached salvation to the spirits in prison, as is shown in

I Peter 3:19, then he will be forced to confess that the souls of men do not perish; then he will be called upon to destroy all his misleading writings on this subject. Moreover, Pastor Russell tried to confirm his words by what God said, that the spirit which sins shall die, according to God's laws, which state that the father shall not suffer for the son and *vice versa.* Then he returns and tries to contradict God's words by the Apostle's words, saying that the righteous Christ died for the wicked. It is true that right died for wrong, but why? and how does Jesus's death coincide with God's just laws, which do not allow a father to die for a son, but every one should die for his own sin. If he answers that God so wished and He has a right to do His will, we say, yes! But, on the other hand, God will not contradict His laws, and He is unchangeable, and what He has ordained for ever does not change at all and is not forced to invent something new every day, for before He created man He knew by His foreknowledge what shall happen to him, so He prepared a just way for salvation, as is presented in chapter 14 of this book. What is explained by Pastor Russell and given a long explanation, and the contradictory statements therein are laughable. He even said that the Redeemer redeemed all souls from death, both living and dead; this being contrary to what he beforehand tried to prove, that the body and soul both die and perish.

The misleading feature of his writings is that he does not discern between physical and spiritual death; if he did, he would have seen the truth. Then he turns to Psalm 49:15, "BUT GOD WILL REDEEM MY SOUL FROM THE POWER OF THE GRAVE, FOR HE SHALL RECEIVE ME." He turns and says that they are the souls that were redeemed and shall arise from their graves. Are not such contradictory statements laughable and astounding at the same time? How can it be that they are redeemed

from the grave, while he says that they are dead and perished? And how has Christ redeemed the souls of both living and dead, or that He died for them that they should not die, and yet we see them dying every minute? Are not such teachings misleading? We all know that if a sentence of death is passed on a man and it was accepted that he should be redeemed by money, then as soon as he pays indemnity he will go free; consequently, he saves himself. Christ bought us by His precious blood and by his obedience unto death, and redeemed us so that we live and not die. How is it then that we die? Is this not enough to destroy Pastor Russell's doctrine? Christ did not redeem our bodies, John 6:63 (which profit us nothing) from real death, physically, but He redeemed our precious souls from death in sin, as in Ephesians 2:5, "Even when we were dead in sin hath quickened us," in the past and not in times yet to come. He quickened us when He died. Pastor Russell says that the death (physical death) is an expression of God's wrath because of Adam's sin. If this was true why do the beasts and all other creatures die the same death and not live forever? Then he said that we are promised that in the future this punishment shall be removed from us. Such views are totally unfounded and untrue.

Did you ever hear of such contradictory statements before? He flatly contradicts the Bible, which says that Christ came in an appointed time; Romans 5:6, "For when we were yet without strength, in due time Christ died for the ungodly," and took away from us the curse of sin or spiritual death, having become Himself a curse for our sakes. This is done and past, but Pastor Russell wants to make it yet in the future to accomplish his views. Jesus freed us from the curse of sin, blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to His cross; Collos. 2:14. But Pastor Russell re-

wrote the ordinances that were done away with, on him, and all thosewho believe Him. God said, Jeremiah 31:29,30, "That after the resurrection of Christ we will not say that the fathers ate sour grapes and that the children's teeth are set on edge," but every one shall die for his own sin. And he that eateth sour grapes his own teeth will be set on edge by the sour grapes which he ate and not from Adam's sin. Why should Pastor Russell therefore always blame Adam for the first sin in all his writings? while his teeth have been set on edge from the sour grapes he ate himself and not from what Adam ate. Christ freed us from it, but Pastor Russell does not want any one to be freed from it; then the obedience of Christ to death went without benefit if what Pastor Russell says is true.

St. Paul wished to die and be with Christ, and counted death a blessing. But Pastor Russell believes that death is a curse. Whom shall we believe? Shall we believe Pastor Russell, who is misleading, or St. Paul, the mighty pillar of Christianity? All that Pastor Russell wrote on the subject is not true, because the foundation on which his views are built is false. The truth is what is contained in the Holy Bible.

Part II.

"PASSAGES FROM THE HOLY BOOK WHICH POINTS TO THE IMMORTALITY OF THE SOUL"

God said in Gen. 1:20, "Let the waters bring forth abundantly the moving creatures that hath life and fowl that may fly above the earth." And v. 21, "And God created great whales and every living creature that moveth." And v. 24, And God said, "Let the earth bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after his kind; and it was so."

And v. 30, "And to every beast of the earth and to every fowl of the air and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." Then Gen. 2:7, "And the Lord God formed man of the dust of ground and breathed into his nostrils the breath of life; and man became a living soul."

From what has passed we understand that God created all souls to be living souls, immortal, contrary to the physical bodies, which are naturally mortal, for God did not speak of them as "living bodies"; so they die a real death, which has no power over the souls. And to prove that, is the appearance of Moses and Elijah in their spiritual bodies to Christ. Also the appearance of spiritual horses and chariots to Elisha. Also what Paul said in his epistle, I Cor. 15, about the celestial and terrestrial bodies. For just as the animals, birds, fishes, etc., have terrestrial bodies, so also have they celestial bodies.

Psalm 82:6,7, "I have said ye are God's and all of you are children of the Most High, but ye shall die like men and fall like one of the princes." Note here how when He mentioned "men" He said "ye shall die," referring to the physical body. But when speaking of the spirit He said "And fall like one of the princes," or like one of the spiritual princes "Satan." Ye shall fall in sin, and did not say, "ye shall die," because the spirit does not die real death.

Psalm 146:3,4, "Put not your trust in princes (meaning spiritual princes) nor in the son of man (the flesh) in whom there is no help. His breath goeth forth in that very day his thoughts perish (the thoughts of the physical body). Psalm 94:11, For the Lord knoweth that the thoughts of man are vanity. Psalm 66:9, Which holdeth our soul in life though the flesh dies). II Timothy 1:10,

"Who hath abolished death and hath brought life and immortality to light through the gospel. In other words, He abolished the death of the spirit in sin and not real death of body, as people still die, and brought life and immortality to light. Immortality was existing but in darkness, and Jesus brought it to light, or that the soul of man was in dark immortality in sin. Jesus abolished death in sin and brought to light those who were in darkness; that is, He changed darkness to light because those who were imprisoned (the first death) were living in darkness but were brought to a bright existence through salvation. Matt. 4:16. With all his adherence to his view of immortality, Pastor Russell turns in the same article (What is the Spirit) and says that the recompense of the triumphant church is glory and immortality. As to his definition that "THE SOUL IS WIND AND THAT THE SPIRIT IS LIFE," does not agree with the Bible, because Jesus said, John 4:24, "God is a spirit," etc., and did not say that God is wind and those who worship Him should do so in the (WIND). John 13:21, "Jesus was troubled in spirit," etc., and did not say "in wind," and in John 12:27, "Now is my soul troubled," and did not say "my life troubled."

Note now what Pastor Russell says in the article entitled "What is the Soul?" page 2, column 3: "GOD THUS SHALL END MAN'S LIFE IN DEATH, SO THAT IMMEDIATELY ALL HIS THOUGHTS AND SENSES SHALL CEASE; THEREFORE, THE SOUL SHALL CEASE AND THE SPIRIT GOES BACK TO GOD WHO GAVE IT. If the first soul is different from the second, then man will have two souls—one shall cease and the other goes back to God. This is against the teachings of the Bible, and if they both are one soul, how is it that after it ceases it goes back to God?

Then he explained the passage "the soul returns to God" as follows: "IT SHALL NOT AFTERWARDS BE IN SUBJECTION TO THE BODY AS BEFORE." If the soul and body have both perished as he says, then how is it possible that one thing having perished should be subjected or not to something else also destroyed? Did you ever hear of such laughable misleading views as these, and is the passage "The soul returns to God" needing his weak explanation? And after that he had the courage to say that this explanation of his is a fundamental fact, while it is undoubtedly untrue and misleading. If I followed all that he said, I would answer word for word, but as it is not my purpose but to explain fundamental facts, I will stop here.

Don't you see how unintentionally he confessed in the inner being and called it the reasoning person and that it goes back to God and does not die? Enoch and Elias did not taste of death, but were changed and were not buried body and soul in a grave and perish both, as Pastor Russell teaches. Moses and Elijah appeared to Christ and three disciples and spoke to Christ. Pastor Russell cannot argue against this as he did against the appearance of Samuel to Saul, by mediation of the woman at Indor, when he said that evil spirits appeared in the form and appearance of Samuel. Can he say that evil spirits appeared to Jesus in the form of Moses and Elias, and Christ was deceived? I believe he cannot say that. What is his explanation of the following passage?

Luke 20:37,38, "The Lord the God of Abraham, Isaac and Jacob; for He is not a God of the dead but of the living; for all live unto Him." And Paul in 2 Cor. 4:16, That the inner man which is the spirit shall not perish. Can we change this and believe Pastor Russell, that all are dead? The appearance of Moses and Elias to Jesus, and Samuel to Saul, the taking of the thief to the

3d sphere, Paradise, the appearance of saints to many in Jerusalem at the death of Christ, all prove that the soul is immortal and that the good spirits after leaving the body will be living more so than when in the body. Is this not enough evidence to destroy all that Pastor Russell has built of misleading views and false explanations?

Heavenly Father, save us from evil, as thou art our only protector.

CHAPTER III.

BY WHICH ALSO HE WENT AND PREACHED UNTO THE SPIRITS IN PRISON.—I Peter 3:19.

This is the subject of an article by Pastor Russell published in No. 1 book of "The Public's Journal," an Arabic paper of New York.

After I studied this long article and noted all the unimportant and misleading explanations, I found that the purpose of the writer is to disapprove the fact that certain holy spirits visit men sometimes. And also to prove his teachings that the dead have perished, body and soul, and that God shall create them again in the resurrection; and having found that what he intends to prove and disapprove is not true in either case, but that it is contrary to the truth, my sole aim was to prove the truth and unveil the untruth, I say after asking God's help.

Pastor Russell selected the above passage and wrote, taking no heed to what precedes or follows. In the first place, to argue with his views, and secondly to keep its real meaning hid from those who read his article, and thus allow them to swerve from the right. Now, to show the untrue explanations he gave, let us review what precedes and follows the passage he selected for a subject, so that the truth shall be clearly discerned by all.

1st Peter 3:18-20, "For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the spirit." By which also (or by the spirit) went and preached to the spirits in "prison", and in the 20th v. we know who are the spirits in hell—being those

who were disobedient in Noah's days—eight only being saved by water—which proves to us that they are human spirits in the Apostle's saying.

I Peter 4:6, "For this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh," meaning to be judged like people who were preached to in the flesh, but live according to God in the spirit. This is what he means in 4 and 5, that He is prepared to judge both living and dead, or those who were living in the body when He was on earth and He preached to them. The dead are those who are dead in sin, who were in prison, and He went in the spirit and preached to them. All this not to let them escape the chance of salvation. Those who believed in Him were saved, and those who did not and shall not believe Him, shall be judged by Him like those who did not believe in Him while in the flesh. Therefore, those to whom He preached were not angels, as Pastor Russell says.

1st. Because angels are not dead but alive, as He Himself says that they were changed to spiritual bodies like they were before and were lifted from the ground and so the flood did not harm them—(2) and if he says that they are dead in sin, he will be forced also to confess that God's words to Adam, "Thou shalt surely die," mean death in sin and not "destruction," as Pastor Russell says. (3) God sent the flood to destroy mankind, beasts, birds of every kind from the face of the earth, Gen. 6:7, and not to destroy angels. (4) The purpose for which God sent the flood to the earth is the sin of man and the imagination of his heart, Gen. 6:5, and not the sin of the angels. (5) The apostle explains that the sin of the spirits that were in prison was disobedience, and this proves that they were human spirits—because the sin of the angels, whom Pastor Russell procured for his purpose of misleading doctrine, was not

disobedience. However, the apostle explains it fully, saying that they did not keep their first estate but left their habitation and went after other bodies.

Having known that the spirits to whom Christ preached are human and not angels, let us go forward and see what he has to say under the following title.

CHAPTER III.—PART II.

"ANGELS PREFERRED TO BE HUMAN BEINGS."

Pastor Russell says THAT AFTER THE FALL OF ADAM, which is noted as his death spiritually, GOD ALLOWED THE GOOD ANGELS TO COME TO THE EARTH TO HELP MEN, and not to let a chance get away. He started to explain why God did allow them and he said no doubt for two reasons: 1st, NOT TO LET THEM HAVE A CHANCE OF SAYING WHEN THE WORK OF SALVATION IS ACCOMPLISHED THAT GOD DID IT IN A ROUND-ABOUT WAY, AND THAT IT TOOK HIM A GREAT TROUBLE AND THAT IF HE ALLOWED US WE WOULD HAVE SAVED MAN FROM THIS BAD FALL. This is what Pastor Russell said literally. Did you ever hear, dear brethren, such explanations which will cause any one to laugh? From where did Pastor Russell know the thoughts of angels? The Bible does not mention any such thing, but that the writer imagined himself writing a novel, and he did well. And what is more laughable, that he is sure of what he says and said undoubtedly for two reasons. Then he said that the 2nd reason is that THE ANGELS DID NOT DEFILE THEMSELVES WITH ANY SIN AND WERE NOT PUT TO THE TEST; THERE-

FORE, GOD ALLOWED THEM TO START THE WORK OF MAN UPLIFTING SO AS TO TRY THEM. This reason also has no foundation at all in the Bible, but he invented it himself, as you see. Then he said that HIS KNOWLEDGE IN THE SPIRITUAL BODIES AND THE POWER GIVEN HIM BY GOD IS LITTLE BECAUSE THE BIBLE SAYS VERY LITTLE OF IT. Did you ever hear of such contradictory views? How, at first, he explained the thoughts of angels, that it was possible that they criticize the work of salvation, and God allowed them to mix with people as if He was afraid of their criticism; then he says that he knows but very little of them. Then he started to invent and state misleading views until he got to a part the title of which is

CHAPTER III.—PART III.

THE FALLEN ANGELS HAVE BEEN CHANGED.

Russell said: "WHEN THEY PREFERRED TO LIVE LIKE MEN IN THE BODY THEY WERE NOT EXPOSED TO DESTRUCTION BY THE FLOOD, BUT LEFT THEIR BODIES AND RETURNED TO THEIR FIRST STATE, THAT OF THE SPIRITS." He then added that "THE DEVIL WAS THE FIRST TO SIN BY HIS PRIDE. GOD DID NOT WISH TO DESTROY HIM AND THE EVIL ANGELS, BUT SEPARATED THEM FROM THE RIGHTEOUS ANGELS AND IMPRISONED THEM—OR THAT HE ALLOWED THEM NO MORE TO WEAR A BODY, BE IT HUMAN OR OTHERWISE. THUS THEY ARE AS IF IMPRISONED, HAVING TAKEN AWAY THEIR FREEDOM FROM THEM." Does Mr. Russell think that such explanations shall convince those who think on the subject? The devil

will not be imprisoned until Christ comes to reign a thousand years on earth. Then how can Pastor Russell say the devil is imprisoned now? And how can he say that the angels who mixed with people and married women, that they are the angels of satan, while the Bible teaches us that satan and his angels were wicked before the creation of man and deceived man to disobey and sin, John 8:44. But the angels who married daughters of man were not wicked but good spirits, as he himself says, and did not come down to earth until after hundreds of years after man was created, when people started to increase and had daughters. Gen. 6:12, And it came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose.

Yes, they sinned, but their sin did not affect any one but was pertaining to them, and the Bible did not say that they tempted any one and does not define them the way it defines the devil and his angels, which have and still are deceiving the nations. It is known that not every sinner is wicked but that every one wicked is a sinner. The sinner that is not wicked is like those angels whose sin is their own and not affecting others. And did not tempt or cause any one to go astray, contrary to the devil and his angels, who always try to cause man's fall and temptation. Moreover, those angels are imprisoned and the imprisoned have no chance to tempt any one because we know that when Christ comes He shall imprison satan so as not to tempt the nations until the end of the thousand years. Those angels are imprisoned in hell, they are guarded and chained with chains of darkness. How then is it possible for them to tempt any one while they can not leave their prison? Pastor Russell thinks that imprisonment of those spirits means that they can wear the body no more. Does he want us to believe that

the spirit in the body is free and when free from the body is imprisoned? If we were to believe this perversed proposition, then we would be called upon to believe that when one is standing he is sitting, and when one is running he is standing, and when chained is free. In brief, we have to understand everything contrary to what it really means, and his saying "THAT THEY ARE PROHIBITED FROM WEARING BODIES TO HURT PEOPLE" means that satan can not hurt and tempt men unless he is in the body. This is true sometimes, as when the wolf puts on the skin of a lamb—the appearance is good but the teachings are untrue. This does not, however, take away the fact that satan can tempt without wearing the body; he is able to harm us in both ways, so let us beware.

Then the writer, after a long explanation, made us a statement which he thought was good—"THE CHAINS IN WHICH GOD BOUND THE FALLEN ANGELS WERE OF DARKNESS, AND NOT OF IRON." Look at the great discovery he has made. Did it really cross his mind that any one thought it was chains of iron? The simple christian understands that our religion "Christianity" is a spiritual religion, and all that is said in the Holy Bible pertains to spiritual things and not physical things. The term chain or fetters is the order or word of God which binds faster than chains. The meaning of prison, hell, pit, etc., are simply terms denoting a place for temporary punishment and so does the term "fire," which is not real fire but as St. Paul said, I Cor. 3:15, "As in fire." Then Pastor Russell added, saying "PROVING WHAT WE HAVE DECIDED UPON BEFORE OF IMPRISONING THOSE ANGELS IN DARKNESS, WE FIND THAT THOSE WHO USE EVIL SPIRITS CAN NOT DO THEIR WORK BUT IN DARKNESS OR IN SUBDUED LIGHT."

This decision is also untrue, because darkness does not denote that the spirit in it is evil, as Pastor Russell has decided. God, who is the Holy of Holies, has caused darkness to be his screen, Psalm 18:11, "He made darkness His secret place, His pavilion; round about Him were dark waters and thick clouds of the skies." The sign that a spirit is not from God is this:

1st John 4:2,3, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." The second sign is that the evil spirit flees from prayer, and by prayer were evil spirits cast out. Therefore, those who meet and pray to God and praise Him and ask Him to send to them righteous spirits, the evil spirits then can not approach them and God does not allow them to approach those who belong to Him. As there is found evil spriits which appear to the wicked, also there are righteous spirits which appear to good people. I am greatly surprised how Pastor Russell likes to prove and confess that there are wicked spirits and denies the existence of the holy spirits. The proof he gave that there are evil spirits is also a strong proof that there are also holy spirits, because where wickedness increases so also does grace. And the angels of God encompass those who fear Him and that all of them are messengers sent to serve and help those who are to be saved. And that God does not change the plan of creation for the sake of Pastor Russell. All creation is made up of both positive and negative forces. Therefore, we see Godliness and wickedness, righteous and unrighteous, sweet and bitter, etc., holy spirits and evil spirits. Pastor Russell said in his book, "The Divine Plan of the Ages," page 118: "IT IS A SELF-EVIDENT TRUTH THAT FOR EVERY RIGHT PRINCIPLE THERE IS A WRONG PRINCIPLE, AS FOR INSTANCE TRUTH AND FALSITY, LOVE AND HATRED, JUSTICE AND INJUSTICE. THE

PRINCIPLES OF RIGHT AND WRONG HAVE ALWAYS EXISTED AND MUST ALWAYS EXIST." Why, then, does he deny the presence of good spirits, but believes only in the presence of evil spirits alone. After Pastor Russell had made up a great deal of his views of contradictory statements without any real meaning, he came to part 4, the chapter entitled

PART IV.

"JESUS PREACHED TO THOSE SPIRITS"

Pastor Russell does not wish to confess that many human spirits are in heaven and the minority are in prison and that by the obedience of the 2nd Adam the majority were made righteous; therefore, he used those angels to serve his misleading purpose, and said that Christ preached to them and did not preach to human spirits. But when he was asked how did the spirit of Christ go and preach, he said "THAT CHRIST WAS DEAD IN THE GRAVE AND DID NOT KNOW ANYTHING, AS HIS PHYSICAL AND SPIRITUAL BODIES WERE BOTH DEAD." Therefore, his answer was "THAT ACTIONS SPEAK MORE THAN WORDS." Therefore, all you who possess discerning power note. Does this proverb give the meaning of this simple passage, "By which He went and preached to the spirits in prison?" Did anyone hear of such misleading, ridiculous explanations as given above? Having explained briefly that the spirits to whom Christ preached are human spirits and shown clearly the ridiculous nature of Pastor Russell's explanation, I close by asking God to have mercy on his soul, for Christ's sake. Amen.

CHAPTER IV.

"ALL THE PASSAGES IN THE HOLY BIBLE IN WHICH IS MENTIONED THE WORD HELL"

Note—The letter (R) stands for Pastor Russell's explanation and the letter (C) for our criticism.

(1) Amos 9:2—"Though they dig into hell thence shall mine hand take them; though they climb up to heaven thence will I bring them down."

(R) THIS REFERS TO A PIT OR GRAVE WHICH PEOPLE DIG.

(C) If we believe the explanation of Pastor Russell that the pit or hell means a grave that people dig out, then we have equalized the power of the hand of God to that of the thief who steals cadavers from the grave and sells them for dissection. On the other hand, if we consider hell the place of temporary punishment, then God's hand only is able to lift man from it and to drop him from heaven.

(2) Psalm 16:10—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."

(R) THIS REFERS TO THE BODY OF OUR SAVIOUR, WHICH REMAINED IN THE GRAVE 3 DAYS.

(C) Why did he not mention anything concerning the spirit of Christ and where it was when His body was dead. Is it not better for him to say as St. Peter said in his first Epistle 3:18,19, meaning that when the body of Christ was dead His living spirit, which did not and shall not die, went to the prison and preached salvation to the spirits held there.

(3 and 4) Psalm 18:5 and II Samuel 22:6—"The sorrow of hell encompassed me about, the snares of death prevented me."

(R) THIS REFERS TO THE AFFLICTIONS WHICH HASTEN MAN TO THE GRAVE.

(C) This explanation is not true, because the passage refers to something true, which is that David felt the greatness of his sin, which was enough to take him to hell, but for God's mercy.

(5) Psalm 55:15—"Let death seize upon them and let them go down quick into hell, for wickedness is in their dwelling among them."

(C) We did not find an explanation for this passage and we know not the reason, whether neglect or whether he did not find anything to suit his taste. If we consider hell to be a grave, as Pastor Russell believes, then no one can go down into it alive.

Secondly—The righteous who have no wickedness among them should be saved from the grave. The fact is that righteous and wicked both descend to the grave alike. Now if we consider hell to be a place of punishment, as it really is, then the wicked who are really alive but dead in sin, shall fall into it, but the righteous be saved.

(6) Psalm 9:17—"The wicked shall be turned into hell and all the nations that forgot God."

(R) Pastor Russell states that he shall refer to this passage later.

(7) Psalm 86:13—"For great is Thy mercy toward me and Thou hast delivered my soul from the lowest hell."

(C) I did not find an explanation for this passage. If we consider hell to be a grave, as Pastor Russell teaches, then David did not escape it, as he died and was buried. The real meaning

is that David's spirit escaped hell or punishment. This if we believe that his saying referred to himself, but more correctly he referredto Christ by prophecy.

(8) Psalm 116:3—"The sorrows of death compassed me and the pains of hell got hold upon me."

(R) THE PAINS AND AFFLICTIONS REFER TO THE GRAVE WHICH WE SHALL INHABIT.

(C) How can we be considered inhabitants of a place while we are in a condition of complete death, both body and soul, as Pastor Russell believes? The real meaning is the recognition by David of his sin and its consequences.

(9) Psalm 139:8—"If I ascend up into heaven thou art there; if I make my bed hell, behold, thou art there."

(R) THE GREAT POWER OF GOD IS ABLE TO RAISE THE DEAD FROM THEIR GRAVES.

(C) Does the power of God fail to raise them from hell? The real meaning is that the power of God fails at nothing—whether it be as high as the heavens or as low as hell.

(10) Deuteronomy 32:22—"For a fire is kindled in mine anger and shall burn unto the lowest hell and shall consume the earth with her increase, and set on fire the foundations of the mountains."

(R) THIS IS A PARABOLIC SAYING, REFERRING TO THE DESTRUCTION OF ISRAEL AS A NATION, AS THE ANGER OF GOD SHALL FOLLOW THEM TO THE END.

(C) Pastor Russell's explanation has no connection with the passage quoted. The anger of God is likened unto fire and carries the wicked to hell.

(11) Job 11:8—"The wisdom of God is higher than heaven, what canst thou do—deeper than hell, what canst thou know."

Pastor Russell did not attempt to explain this passage. If, however, we consider that hell is an earthly grave, then the wisdom of God is not as deep as it is high, as its height is higher than heaven, but its depth is not more than 4 or 5 feet only. If we consider hell the place of punishment, to be a bottomless pit, which is as noted for its depth as heaven is for its height—then the wisdom of God is equally deep and high.

(12) Job 26:6—"Hell is naked before Him and destruction hath no covering."

To this also I did not find an explanation. If we consider hell to be an earthly grave, according to Pastor Russell's theory, then the knowledge of man will be equal to that of God—as every one knows what is in the grave. But if hell is the place of punishment, then nobody knows what is in it, but God.

(13) Proverbs 5:5—"Her feet go down to death—her steps take hold of hell."

(R) OR, IN OTHER WORDS, LEADS TO THE GRAVE.

(C) This refers to the prostitute. If hell is a grave then both clean and unclean women go there, but if we consider hell to be a place of punishment, then the clean woman is saved from it, while the prostitute is not.

(14) Proverbs 7:27—"Her house is the way to hell, going down to the chambers of death."

I did not find an explanation for this passage. This verse also refers to the prostitute. If hell is an earthly grave, according to Pastor Russell, then the house of a clean woman like that of a bad one leads to the earthly grave. But if we consider hell to be the

place of punishment, then the house of the prostitute shall be a way to hell, while that of a pure woman, not.

(15) Proverbs 9:18—"But he knoweth not that the dead are there and that her guests are in the depth of hell."

(R) THIS REFERS TO THE GUESTS OF THE PROSTITUTE WHO ARE DEAD IN HER PASSIONS AND WHICH LEADS THEM AND THEIR OFFSPRING PREMATURELY TO THEIR GRAVES.

(C) Are those who are not her guests saved from the grave? And if they go, do they do so reluctantly? If hell is the place of punishment, then the spirits of those who are dead in sin and who are her guests are in the depths of hell.

(16) Proverbs 15:11—"Hell and destruction are before the Lord, how much more then the heart of the children of man."

(R) HELL, WHICH IS THE GRAVE, ACCOMPANIES DESTRUCTION AND NOT TORMENT.

(C) Hell and destruction are used synonymously just as devil and satan are used. Destruction means torment in the majority of instances in the Bible and not "perishing", as I shall show later. What is understood from the above passage is that to know the hearts of man is easier than to know what is in hell. If we consider hell to be the earthly grave, the meaning will be perverted and consequently the knowledge of man would be equal to that of God's in knowing what is in the grave, as every one knows what is in it.

(17) Proverbs 15:24—"The way of life is above to the wise that he may depart from hell beneath."

(R) THIS REFERS TO THE HOPE IN RESURRECTION FROM THE EARTHLY GRAVE.

(C) The passage means that the wise avoid hell. If we consider hell to be the earthly grave, then how many of the wise escaped it? If hell is the place of punishment, then many of the wise have avoided it and shall avoid it by obeying God's commandments, because the fear of God is the beginning of wisdom.

(18) Proverbs 23:14—"Thou shalt beat him with the rod and shalt deliver his soul from hell."

(R) INTELLIGENT CHASTISEMENT SAVES A CHILD FROM BAD WAYS WHICH CARRY HIM TO THE GRAVE AND ALSO APT TO PREPARE HIM FOR THE SECOND DEATH.

(C) If hell is the earthly grave, then the rod did not save any one from it, but on the contrary has hastened many a one to his grave, but if hell is the place of punishment, then many have been saved from it by intelligent training and chastisement.

(19) Proverbs 27:20—"Hell and destruction are never full."

(C) I did not find an explanation of this passage. If we consider that the earthly grave is never full, then hell is never full, too.

(20) Isaiah 5:14—"Therefore, hell hath enlarged herself and opened her mouth without measure, and their glory and their multitude and their pomp and he that rejoiceth shall descend into it."

(R) THE GRAVE IN THE ABOVE PASSAGE REFERS TO DESTRUCTION.

(C) No one ever descended into the grave while shouting, but on the contrary quietly and calm, and moreover no one has ever heard of a grave enlarging itself.

(21 and 22) Isaiah 14:9-15—"Hell from beneath is moved for thee to meet thee at thy coming; it turneth up the dead for thee, even all the chief ones of the earth it hath raised up from their

thrones, all the kings of the nations; yet thou shalt be brought down to hell to the sides of the pit."

(C) I did not find an explanation for this passage, but if we consider hell to be the earthly grave and the dead are destroyed both body and soul in the grave, then how did the kings of the nations meet him and did their spirits stand for him? And how was he brought down to the sides of the pit? If hell is the place of punishment, then many spirits of the chiefs of the earth are found in it and will meet him, etc.

(23) Isaiah 57:9—"And thou wentest to the king with ointment and didst increase thy perfumes and didst send thy messengers far off and didst debase thyself even unto hell."

(R) THIS REFERS TO DEGREDATION AND DEBASEMENT.

(C) There is no meaning at all in the above explanation. If hell is an earthly grave and all descend into it, wicked and righteous, then why was it made the lot of the prostitute only? Now if we consider hell to be the place of punishment, then the prostitute shall go down into it and the pure woman not.

(24 and 25) Ezek. 31:15—"In the day when he went down to the grave they also went down into hell with him."

(R) ALL THESE ARE PROPHECIES REFERRING TO THE FALL OF BABYLON TO THE GRAVE.

(C) If hell is earthly grave and no one escapes it, how is it that the grave was made Babylon's lot? But if hell is the place of punishment, then it becomes Babylon to be cast into it and so a distinction is found between wicked and righteous.

(26) Ezek. 32:21—"The strong among the mighty shall speak to him out of the midst of hell."

(R) THIS IS A PROPHECY ABOUT EGYPT WHICH SHALL BE DESTROYED AS A NATION LIKE BABYLON.

(C) If the dead are perished both body and soul as Pastor Russell believes, then they can not speak to him out of hell (which is the grave, according to Pastor Russell); but if hell is the place of punishment, then they can speak to him as the rich man spoke to Abraham.

(27) Ezek. 32:27—"And they shall not be with the mighty that are fallen which are gone down to hell."

(R) THE GRAVE OR HELL IS THE ONLY PLACE WHERE THE FALLEN WITH THEIR WEAPONS OF WAR UNDER THEIR HEADS LIE.

(C) If hell is the only place meaning grave, then what does pit, prison, darkness, etc., mean? All of these names are synonymous meaning the place of punishment or names of different parts in it.

(28) Habokok 2:5—No explanation to this passage.

(29) Jonah 2:1,2—"Then Jonah prayed unto the Lord his God out of the fish's belly and said, 'I cried by reason of mine affliction unto the Lord and He heard me out of the belly of hell'."

(R) THE BELLY OF THE FISH WAS JONAH'S GRAVE FOR A TIME.

(C) When explaining the parable of Lazarus and the rich man he said, "ONE IN A GRAVE IS DESTROYED." Considering hell to be an earthly grave and that he can not raise his eyes as Christ said and is unable to see Abraham and Lazarus, and can not talk, why did He allow Jonah to pray from the belly of hell which is his grave, as Pastor Russell said? Unintentionally he confessed that hell is a place for living spirits, who are able to pray and confess their sins to God, who in turn hears and delivers them. The passage says that Jonah prayed to God from hell—the place of pun-

ishment and not from the grave, the place of destruction—as is understood from what Jonah said—"in my affliction I cried unto God," and afflictions denote torment and not the grave, where there is no torment and no sensibility.

(30 and 31) Isaiah 28:15-18—"Because ye have said we have made a covenant with death and with hell are we at agreement." "And your covenant with death is annulled and your agreement with hell shall not stand."

(R) GOD EXPLAINS IN THE ABOVE PASSAGE THAT DEATH AND HELL ARE MAN'S ENEMIES AND NOT HIS FRIENDS, AS PEOPLE NOW THINK. THE VIEW NOW EXISTING SHALL BE ANNULLED AND PEOPLE SHALL COME TO LEARN THAT THE PRICE OF SIN IS DEATH.

(C) Had physical death been the penalty of sin we would see thousands of those whose sins had been forgiven in past centuries living till this day. Then Pastor Russell adds, saying that "SATAN IS THE KING OF DEATH AND NOT THE ANGELS SENT TO MINISTER UNTO THE BELIEVERS." If satan is truly the prince of real death, then the king has all the power to do what he pleases with both body and soul. We ask Pastor Russell to inform us what satan did with Christ's soul when he died on the cross and if it had perished as he believes, then what is Christ's meaning, "Into Thy hands I give my soul," and what is the meaning of God's words to satan in Job 2:6—"Keep His soul," after allowing for physical punishment and torment. If satan is the real prince of death of both body and soul, as Pastor Russell believes, then how much should we be sorry for ourselves when we think that we are at the mercy of our enemy, satan, and what is the use of praying God to keep our lives if satan is king of death, and how much

should we thank him for keeping us alive while he is our enemy and able to destroy us. It looks like he has changed his nature of hatred to love and of enmity to friendship, and all this for Pastor Russell's sake. How did satan allow the good angels to carry the soul of Lazarus to Abraham's bosom and how is he the king of death while the Bible teaches us that God is the source of life and through Him we live and by His wish we die? Will Pastor Russell feel at ease if satan the king of death with his angels surround his bed when he is on the point of crossing over? If he really understands that the death on which satan has power is death in sin or hell or prison, which is also known as death, Rev. 9:11, and that Jesus has conquered satan the prince of hell and has opened a way to save the prisoners, it would have been easy for Pastor Russell to understand the apostles' teachings and not made such errors and misrepresentations by his explanations. Almighty God, help him to see the religious truths—that thou shalt destroy in the second death, which is the lake of fire, satan, who has power over the first death in sin, and that Thou shalt cast him (satan) there to be kept forever.

Genesis 37:35—"For I will go down into the grave unto my son mourning." And Gen. 42:48—"Then shall ye bring down my gray hairs with sorrow to the grave."

Gen. 44:29-32—

Pastor Russell believes that the above quoted passages help him to prove his views, on the supposition that it is impossible for any one to believe that Jacob the servant of God would descend to hell or prison. We are sure that Jacob did not descend to hell and this is verified from what Christ said about the righteous that they shall be with Abraham, Isaac and Jacob in heaven and not in hell. If Russell should say, "WHY DID JACOB SPEAK SO OF HIM-

SELF IN THE ABOVE PASSAGES?" we say that Jacob knew that in God's sight shall no men living be justified, Psalm 143:2, and that like other men he can not be saved without the mercy of God, and that he deserves hell considering his own justification, therefore he said what we quoted above. Remember what God said of David, Acts 13:22, "I found David the son of Jesse after mine own heart," and notwithstanding David considered himself a sinner and fallen, and prayed God, saying, "Forgive my sins, for they are great," "In sin was I conceived of," etc., and many such prayers, considering himself deserving hell. "My life came near to hell and who shall save himself from the hand of death." God shall redeem my soul from hell and take me." And so is also the saying of Job, Job 14:13, "O that Thou wouldst hide me in the grave, that Thou wouldst keep me secret until Thy wrath be past, that Thou wouldst appoint me a set time and remember me." He said this because he believed that God is able to save him though he be in hell and as man can't save himself.

Job 7:9—"He who goes down to hell can not get out." Job 24:19,20. He means hell—so is hell with the sinners, leaving out those who did not sin; if it was the earthly grave he could not have left out any one, as all go down to it.

Psalm 30:3—"O Lord, Thou hast brought out my soul from the grave; Thou hast kept me alive that I should not go down to the pit." Pastor Russell says that "THE PSALMIST THANKED GOD FOR SAVING HIM FROM DEATH." This explanation is ridiculous.

1. Because David died physically.

2. David said this while he was yet alive in the body, and he used the past tense, thus—"brought and kept my soul." This shows

that he was prophecying of Christ, as is shown in chapter 16 of our book, "Saviour and Sinner."

Psalm 31:17—"Let the wicked be ashamed and let them be silent in the grave."

(C) I did not find an explanation for this passage. If it means the earthly grave, as Pastor Russell believes, then the passage is without meaning. David by asking for silence to those in the grave, he would have asked for something already existing, as all those in the grave are quiet and silent.

Psalm 49:14—"Like sheep they are laid in the grave—death shall feed on them and the upright shall have dominion over them in the morning and their beauty shall consume in the grave from their dwelling."

(C) I did not find an explanation for this passage. If it refers to the earthly grave, according to Pastor Russell's teachings, then the upright could not possibly have dominion over the wicked, as all are alike, perishing in the grave, according to Pastor Russell. We understand from the passage that the wicked only descend to hell—the grave of the wicked or the place of their punishment, because the earthly grave receives both wicked and righteous.

Proverbs 1:12—"Let us swallow them up alive as the grave, as those that go down into the pit."

I did not find an explanation for this passage, but if it means earthly grave, according to Pastor Russell, then the grave can not swallow up the living, but the dead—the spiritual grave, hell, the place of punishment, swallows the living in fact who are dead in sin.

Ecclesiastes 9:10—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest."

This will be so if hell is the earthly grave, according to Pastor Russell, but if it is the place of punishment, then also we find a real meaning to it, as no device nor knowledge, etc., can do the wicked any good there, but shall remain imprisoned until their punishment is fulfilled and shall not be released until they pay the last mite.

Hosea 13:14—"I will ransom them from the power of the grave. I will redeem them from death. O, death, I will be thy plague. O, grave, I will be thy destruction. Repentance shall be hid from mine eyes."

(R) GOD DID NOT RANSOM ANY ONE FROM FIRE AND TORMENT, BECAUSE THERE IS NO SUCH PLACE; BUT HE REDEEMED US FROM DEATH AND THE GRAVE, WHICH WAS BROUGHT UPON US BY THE SINS OF OUR FATHER, ADAM.

(C) If God has redeemed us from death and the grave, then why do we die and get buried? Does Pastor Russell wish the work of salvation to be words and not deeds like his teachings, which are nothing more than a combination of words? The reality is that God redeemed our souls from death in sin; because while we are dead in sin, brought us to live with Christ, and this work of salvation has been completed in the past. Therefore, the words of Pastor Russell that "GOD SHALL REDEEM US IN THE FUTURE DURING THE RESURRECTION," so as to comply with his misleading teachings is absolutely unfounded and of no consequence, because the Bible fully explains that we have been redeemed already and that God has raised us with Christ and all this has already taken place and is not yet to come.

Again, Russell said that "HE HAS ENUMERATED ALL PASSAGES MENTIONING THE WORD HELL," and after

studying it all, I found that he had left out some certain passages which he did not even mention. They are the following:

Rev. 20:1-3—"And I saw an angel come down from heaven having the key of the bottomless pit, a great chain in his hand, and he laid hold on the dragon(that old serpent which is the devil and satan) and bound him a thousand years and cast him into the bottomless pit."

Rev. 9:1,2—"And the fifth angel sounded and I saw a star fall from heaven unto the earth and to him was given the key of the bottomless pit and he opened the bottomless pit and there arose a smoke out of the pit."

Rev. 1:18—"And have the keys of hell and of death."

Luke 8:31—"And the devils besought Him that He would not command them to go out into the deep, (the lake of fire or the 'pit')."

I believe that Pastor Russell could not find a way to explain these passages according to his wishes, because he knows that an earthly grave can not hold a devil and that no smoke arises from an earthly grave.

Also II Peter 2:4—"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Pastor Russell did not keep silent at this verse as he did the previous passages, nor did he explain the word hell in this verse as an earthly grave or second death, while he explained it before about 70 times as being an earthly grave and about 10 times as second death. But here he blotted it out of the sentence, and why? Because he knew that if he explained it as an earthly grave no one would believe him, as angels could not be imprisoned in an earthly grave, and if he explained it as second death, it could not suit his

theory because he did not wish to destroy those angels, as he wished to use them for false explanations as follows:

That they came to earth in the days of our Lord Jesus Christ, while they were in prison more than 2,000 years before Christ. How can he say that? While in the same page he said that "SATAN SHALL BE CHAINED IN PRISON 1,000 YEARS; THAT HE COULD NOT DECEIVE THE NATIONS." If the chained cannot deceive, how could Pastor Russell say of those angels who are chained and guarded too, that they used to come in the days of Christ, and they came often to deceive people and appear to them in the form of their relatives who are dead physically? Could he say that they appeared to Christ in the form of Moses and Elijah and deceived Him? I dare say he could not. You know now that his intention of blotting out the word "hell" is to be able to use those angels falsely for false things. God save us from such false prophets and from their misleading teachings, by Thy grace. Amen.

CHAPTER V.

"THE PUNISHMENT OF THE WICKED IS TORMENT AND NOT COMPLETE DESTRUCTION"

Read what the third angel says, Rev. 14:10,11—"The same shall drink of the wrath of God which is poured and without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the lamb and the smoke of their torment ascendeth up for ever and ever and they have no rest day nor night." Also Rev. 20:10—"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Listen to Christ's words in Matt. 25:46—"And these shall go away into everlasting punishment." Luke 13:28—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob and all the prophets in the Kingdom of God, and you yourselves thrust out."

From the above we understand that the wicked are really alive, because they are able to see, but are dead spiritually in sin, and the weeping and gnashing of teeth is not for those who are dead and destroyed, but for those who are still living and can feel.

Turn to Luke 20:38—"For He is not a God of the dead but of the living, for all live unto Him." The wicked and the righteous without exception are all living—the righteous being really alive spiritually and otherwise, and the wicked really alive but dead spiritually in sins.

Matt. 8:12—"But the children of the Kingdom shall be cast out into outer darkness, and there shall be weeping and gnashing of teeth." Matt. 13:42—"And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 25:30—"And cast ye the unprofitable servant into outer darkness, and there shall be weeping and gnashing of teeth."

Is it possible for the destroyed to weep and gnash their teeth, and is it possible for Pastor Russell to say that "THE OUTER DARKNESS IS A GRAVE" after this, while he says that "THOSE IN THE GRAVE ARE SURELY DESTROYED AND HAVE PERISHED BOTH BODY AND SOUL," and can he say that the furnace of fire is a grave and those in it weep and gnash their teeth?

Pastor Russell's saying that "THE WORD 'FIRE' DENOTES ABSOLUTE DESTRUCTION" wherever it is mentioned, is also wrong, because God our Lord, who is the source of life, was described as follows: Hebrews 12:29—"For our God is a consuming fire." Can Pastor Russell say that "THE LORD OUR GOD IS DESTRUCTION"? The truth is that the fire burns all combustible rubbish, but is used to purify gold or precious stones, as is shown in I Cor. 3:12-15—"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Turn to Luke 13:33—"For it can not be that a prophet perish out of Jerusalem." Meaning that he shall not be killed or die physically, as Christ referred to Himself when he said that as He was killed and died on the cross physically and not as Pastor Russell be-

lieves that the body and soul both die and perish. The body shall be consumed and return to its elements, but the spirit is not made up of elements like the body and will not be consumed, being a spirit from God. If Pastor Russell wishes to destroy the spirits of men, then we beg him to keep the soul of Christ alive so that we shall have hope in the world to come.

If Pastor Russell's view that the soul of Christ perished in the grave with his body, is true, then all hope for us to be saved is gone, as the work of salvation will have perished also.

We have reviewed what Christ and the angels and man had to say about the punishment, that it is torment and not absolute or complete destruction. The word destruction as it is in the Bible refers to alaigment from God and not real destruction. II Thessalonians 1:9—"Who shall be punished with everlasting destruction." The apostle then explains what he meant by the word destruction, by saying, "From the presence of the Lord and from the glory of His power."

Psalm 143:7—"Hide not thy face from me lest I be like unto them that go down into the pit." To be far from God is the destruction mentioned in the Bible. All the wicked who shall be cast into hell are spoken of as being destroyed, because they are not in the presence of God and are tormented and disturbed; consequently, we can speak of them as being destroyed, like the prodigal son who was a sinner, and when far from his father was spoken of as dead, though not really or physically dead; so it is with sinners when far from God, which are counted as dead. Let us hear what the devils have to say of the punishment:

Mark 5:7—"And cried with a loud voice and said, What have I to do with thee, Jesus, the Son of the Most High God. I ad-

jure Thee by God that Thou torment me not." Did not say destroy me not.

Mark 1:24—"Art Thou come to destroy us?" This shows that it is fit to use destruction to signify torment, but we can not use torment to mean destruction.

Matt. 8:29—"Art Thou come hither to torment us before the time?"

Luke 8:28—"I beseech Thee, torment me not." This is what the satans said and they know what their punishment is to be—torment and distress. Does Pastor Russell know more of their punishment than they do? Having reviewed the words of Christ, the angels, holy men, and the devils, and having found that they all agree that the punishment to come is torment and not the destruction referred to by Pastor Russell, then, dear brethren, do you still believe Pastor Russell's teachings?

Hear what Christ said in Matt. 18:34—"And his Lord was wroth and delivered him to the tormentors." He did not say to be delivered to the destroyers. Then, in verse 35, Christ said—"So likewise shall my Heavenly Father do also unto you," which means that He will deliver them to tormentors and not to the destroyers.

God repeatedly warned the children of Israel to come back to Him and renounce their wickedness. Deut. 28:15-68. Also in the epistle of Judea, 23rd verse—"And others say with fear pulling them out of the fire," or in other words, warn them from the fire to save them from it. The above is what God said, through His prophets and what the apostle believed, and it is the plan laid by God to prevent the wicked from sinning and bringing them to salvation so as to save them from hell, and so obtain everlasting rest.

Pastor Russell does not like the plan God laid, so he made a new one and said that the punishment is actual destruction, and

changed his usual method of explaining the Bible as a compilation of symbols when this one word appeared, "destruction," while the Bible teaches us that it means the absence from the presence of God. Moreover, he believes that God is cruel and unmerciful by saying that he himself can not imagine seeing one being tormented—thus trying to show that he is more gracious and merciful than God, the source of all mercy and bounty. He forgot the words of St. Paul in Romans 9:20—"Nay, but O man, who art thou that replyest against God?" and 11:34—"For who hath known the mind of the Lord or who hath been His counsellor?"

God, Christ and the apostles warn us to avoid torment, which is likened to fire, so as to avoid sins and be saved, but Pastor Russell says: "DO NOT BE AFRAID; THERE IS NO TORMENT, BUT COMPLETE DESTRUCTION WITHOUT FEELING ANYTHING." How many are they who have harkened to his teachings and so turned their passions loose to carry them down, believing all the time that there is no punishment and no torment? I shall really pity Pastor Russell when he shall be asked about the many millions, perhaps, that he has misled by his false doctrines.

Let us see what David has to say of destruction, bearing in mind that destruction means torment. Psalm 39:10—"I am consumed from the blow of Thine hand." Was he really destroyed, and how could he say that after being destroyed? Psalm 88:16—"Thy terrors have cut me off." Was he then really destroyed? Psalm 90:7—"For we are consumed by Thine anger." Psalm 119:139—"My zeal hath consumed me, because mine enemies have forgotten Thy words." Psalm 143:7—"Hear me speedily, O Lord, my spirit faileth; hide not Thy face from me lest I be like unto them that go down to the pit."

From what has passed we understand that David used the word destruction and not complete destruction and perishing. David used the past tense, saying, destroyed, consumed, etc., while he was still alive, and from his words, "Hide not Thy face from me lest I be like unto them that go down," etc., we understand that those who are in the pit or hell, are not in the presence of God, but are in darkness and so are distressed and tormented; consequently, we can speak of them as being "destroyed." The prophets used it is in the same sense, and people now use it to denote extreme fatigue, tormnt, etc.

Hear what the seventh angel said: Rev. 11:18—"And shouldst destroy them which destroy the earth," meaning the devil and his angels. Did they really destroy the earth? No; they only caused trouble and distress with their wickedness, and so also shall their punishment be distress and torment, and not complete destruction.

Rev. 14:11—"And the smoke of their torment ascended up for ever and ever and they have no rest day nor night." Pastor Russell does not believe in torment; he therefore changed the word "torment" to "destruction." Now, how can he alter the phrase "No rest day nor night"?

I Corinth. 15:52—"In a moment, in the twinkling of an eye, for the trumpet shall sound and the dead shall be raised uncorruptible and we shall be changed."

Pastor Russell said that "THE RESURRECTION SHALL LAST THROUGH 1000 YEARS AND THE DEAD SHALL ARISE A NUMBER AT A TIME."

Jesus said—"Be on the watch, for you know not the time nor the hour when the Son of Man cometh," so that we can enter with Him like the wise virgins before it is too late.

Pastor Russell says that "THIS WILL LAST A THOUSAND YEARS AND THERE SHALL BE TIME ENOUGH FOR EVERY MAN TO BE TESTED."

Christ said to the thief, "Today shalt thou be with me in Paradise," and did not say to him "Thou shalt remain in the grave destroyed soul and body till you be tested during the 1,000 years." TheBible teaches us that the reign of Christ on earth shall be 1,000 years, and after that heaven and earth shall pass away, or be destroyed.

II Peter 3:10—"But the day of the Lord shall come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall meet with fervent heat, and the earth and the works that are therein shall be burnt up." Psalm 102:25,26 —"Of old hath thou laid the foundation of the earth and the heavens are the work of thy hands. They shall perish but thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them and they shall be changed." After that God shall create a new heaven and a new earth, Rev. 21:1, because the first heaven and the earth have passed and there is no sea after that; but Pastor Russell asserts that "THE EARTH SHALL BECOME THE GARDEN OF EDEN AND SHALL REMAIN FOREVER," as if he has the right to add or remove from the Bible as he pleases, forgetting what is written in Rev. 22:18—"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Turn to chapters 25, 26 and 27 of our book to know of Jesus' coming. St. Peter in his 2nd epistle, 3rd chapter, 6 and 7 verses, says—"Whereby the world that there was being overflowed with water perished, but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire," etc. The meaning here is plain that as the destruction of the ancient world was actually with water by God's word, so will our world now existing be destroyed by actual fire by the same word of God as

above shown in the passage. Pastor Russell contradicts this by saying that "THE WORLD WILL NOT ACTUALLY BURN UP WITH FIRE, BUT THAT THE ACTUAL WATERS SYMBOLIZE FIRE, AS A FIGURE OF SPEECH."

This is untrue, because the angel said to John that the waters which he saw signify peoples, multitudes and tongues, Rev. 17:15. Pastor Russell does not know more than angels, but it is his custom to pervert the meaning of the Bible.

Let us turn to Psalm 9:17—"The wicked shall be turned into hell and all the nations that forget God."

The explanation of Pastor Russell for this passage is laughable. It covered four pages and he tried to conceal the truth behind a screen of misleading ideas, because he had already explained "hell" to be an earthly grave, about seventy times; but in this instance he found out that if he kept to his old explanation it would bring his misleading views to light, because if he was to say that hell in this passage refers to the earthly grave it would be meaningless—as both wicked and righteous die physically and are buried in an earthly grave. He therefore resorted to the term "second death," forgetting that this refers to the "lake of fire and brimstone." The Book teaches us that "death and hell were cast into the lake of fire, which is the second death," Rev. 20:14. Is it possible to cast one thing into itself (supposing hell to be the lake of fire)?

Turn to the following passages in which the word "hell" is mentioned: Matt. 5:25-29,31, also 10:28, 18:9,22,15,33. Mark 9:43-47. Luke 2:5. James 3:6. In all the above passages he explained the word hell to be second death, because if he explains it as "earthly grave" it will not coincide with his views and consequently he mixed up hell, which is the first death, with the lake of fire, which is the second death.

Christ said, Matt. 5:22—"Whosoever shall say to his brother, thou fool, shall be in danger of hell fire," or in other words temporary punishment known as the first death, from which we can be saved. Pastor Russell, however, contradicts Christ by saying: "NO PUNISHMENT, BUT COMPLETE DESTRUCTION, AND THAT HELL IS THE SECOND DEATH."

Also the passages, Matt. 10:28 and Luke 12:5—"But I will forewarn you whom ye shall fear; fear him which after he hath killed he hath power to cast into hell."

He who studies Pastor Russell's explanation carefully can not but see through the purpose of the writer. He did not explain hell as "an earthly grave" because if he did, then man is able to do what God does—to kill and cast in a grave; he therefore resorted to the term "second death," and while he does not wish to say that the soul does not die, unintentionally he confessed to the truth by saying that "IT IS POSSIBLE FOR PEOPLE TO KILL THE BODY AND NOT THE SOUL," then he explained that "THE SOUL IS 'MORTAL LIFE'," and added, saying that "WE OUGHT NOT TO FEAR THOSE WHO KILL THIS MORTAL LIFE," and thus again he has confessed that man is able to kill the soul which, according to his teachings, is mortal life. He then contradicts the words of Christ and his own view expressed above that man can not destroy the soul. Has anybody ever heard of such erroneous and misleading views? He then turned to Matt. 18:8,9—"It is better for thee to enter into life halt or maimed than to have two hands or two feet, to be cast into everlasting fire. It is better for thee to enter life with one eye rather than having two eyes to be cast into hell fire."

Here again he explained it by the second death, and that there is another name for it, "the lake of fire." We have already proved

this to be untrue, because hell shall be cast into the lake of fire and it is impossible to cast one thing into itself, hell being the place of temporary punishment and the lake the place of everlasting punishment as is shown clearly in chapter 13. Then he added, saying that "THE WORD OF GOD DID NOT MENTION THAT THE BODY AND THE SOUL SHALL BE KEPT IN HELL."

Our answer is that the body cannot be kept neither in hell nor in the grave, but the word of God teaches us that the soul *is* kept in heaven or in hell, which is the prison of the souls, and that Christ went in the spirit and preached to the spirits in hell and saved all those who believed in Him, and He always repeats this saving work and saves souls until the times are ended, when those who did not and do not believe in Him shall be cast into the lake of fire, to be punished forever.

Then Pastor Russell got to the following passage in II Peter 2:4—"For if God spared not the angels that sinned but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment."

He did not explain the word hell by grave, neither by second death, but removed it completely, while before this he explained it to be a "grave" 70 times and second death 10 times, but now, not knowing what to say, he left it out. Why did he do so? If he says it is a grave, no one will believe him, that angels are imprisoned in earthly graves. If he says second death, it will not suit his purpose to destroy those angels, because he wants to reserve and keep them alive for further use in the explanation of a certain passage to follow, so as to deceive the simple-hearted by his false teachings.

Note now how he leaves out the word "hell": "FOR IF GOD SPARED NOT THE ANGELS THAT SINNED BUT DELIVERED THEM UNTO CHAINS OF DARKNESS." Do

you see how he omits and adds to the Bible, simply to serve his purpose? St. Peter explains that those angels were cast into hell in chains of darkness and that they are guarded, and in Judah 6th verse, "And the angels which kept not their first estate but left their own habitation He hath reserved in everlasting chains under darkness unto the judgment of the great day." From what has been stated we understand that those angels who left their first estate and married daughters of men, are kept in chains in hell under darkness and that they are guarded ever since the days of Noah, before Christ came.

How can Pastor Russell say that "THEY USED TO COME TO EARTH IN THE DAYS OF CHRIST AND THE APOSTLES"? Then he adds, saying that "THE DEVIL SHALL BE CHAINED SO AS NOT TO DECEIVE THE NATIONS." If he confesses that the imprisoned can not deceive, then how can he say that "THOSE IMPRISONED AND CHAINED ANGELS CAME TO EARTH IN THE DAYS OF OUR LORD AND THAT THEY CAME AND DECEIVED PEOPLE, TOO, AND APPEAR TO THEM IN THE FORM OF THEIR DEAD RELATIVES TO DECEIVE AND MISLEAD THEM"? Did those angels appear to Christ as Elias and Moses and deceive Him too? (Turn to the 2nd chapter of our book.)

Do you see now, dear brethren, his purpose for removing the word hell from the above passages and how he used those angels to further his false teachings? Heavenly Father, deliver us from false teachings, and lead us to the light of Thy power.

CHAPTER VI.

"THE RICH MAN AND LAZARUS"

(Luke 16:19-31) Pastor Russell says that "THERE IS AN APPRECIABLE DIFFICULTY IN STUDYING THIS STORY" and thus to deceive the simple so that everything he says shall be accepted, he said that "CHRIST SAID NOTHING ABOUT THE SINS OF THE RICH MAN EXCEPT HIS LUXURY" and he forgot what had passed in verses 13 and 14. If he remembered what was in them he would not have found this story difficult. Jesus said this parable especially to the Pharisees who loved wealth, and when they heard Christ speaking against wealth they sneered at Him. The rich man mentioned by Christ is like the Pharisees and he who loves gold can not love God, and this is enough to carry him to hell. Truly, Christ did not mention anything about Lazarus' piety, but His saying that the angels carried him to Abraham's bosom is enough to show his piety. Note, dear brethren, that Pastor Russell does not wish to prove Christ's words that the good angels carried Lazarus to Abraham's bosom and that the rich man's soul was buried in hell, and this is not to confess that souls do not die, but remain alive forever. And with all courage contradicted the words of Christ, who said that the rich man raised his eyes from hell and saw Abraham and Lazarus in his lap and called saying, "Father Abraham, have pity on me."

Pastor Russell says that "THE DEAD ARE NOT ABLE TO RAISE THEIR EYES AND CAN NOT SEE, NEITHER HEAR AND CAN NOT SPEAK TO ANY ONE." And started to falsify and speak until it took him to explain this simple para-

ble more than 10 pages, and at last was forced to confess the death of the soul in sin. Because when he came to bury the rich man, whom he made symbolizing the Israelites falsely, he did not find a suitable place to bury him but except between the nations that are dead in sin.

Why did he then not say that Adam died such a death, in sin, and not real death and destruction, as he previously said, and many a time he spoke of Christian denominations, especially Catholics, saying that "THEY ARE ERRING AND BLASPHEMING BECAUSE THEY BELIEVE IN SPIRITUAL DEATH IN SIN." Then he starts and confesses in it himself. Do you see how he contradicts himself and what he criticizes in others he believes when he needs it? I have not found for his writing one foundation or one purpose but contradicting statements to suit his purpose, and the explanations of God's words ought not to be by philosophizing. Had Christ meant the burying of the physical bodies in the earth He would have mentioned the body of Lazarus, too, for both bodies were buried the same, in the earth. But as Christ does not care for the physical bodies, which profiteth nothing, as He said in John 6:63, so He spoke of the spirits only, that of Lazarus being carried to Abraham's bosom and that of the rich man being buried in hell or imprisoned there.

And to Pastor Russell's saying that "CHRIST CALLED LAZARUS FROM THE EARTHLY GRAVE AND NOT FROM HEAVEN NOR FROM HELL," we answer that Christ quickened Lazarus' mortal and visible body from the real death and called him out from the real and visible grave, and that was only a symbol to what He was going to do in future when He calls the dead in sin and transgressions to come out in their spiritual and immortal bodies from their invisible graves, which are in the sides of

the pit, as in Ezek. 32:23. The righteous shall come forth when they hear His voice, to everlasting life, who are those who are repented while in prison. But those who did not repent shall come forth to judgment, as in John 5:28,29.

CHAPTER VII.

"THE PARABLE OF THE SHEEP AND THE GOATS"

Matt. 25:31-46. What Pastor Russell spoke of this parable, which needs no explanation, covered 11 pages. After reading it, I concluded that it ought not to be called explanation, but rather misleading views, because after explaining he concluded that the sheep are those who shall help the dead when they arise, because he believes that the dead shall arise and be in dire need of clothing, food, etc. The goats being those who shall not help the dead when they arise, therefore deserving destruction. Are not such explanations misleading? Causing laughter and tears at the same time. Heavenly Father, throw on Pastor Russell's mind the light of Thy truth. He who wants to know who the sheep and the goats are, has to turn to the chapter entitled "The Judgment Day."

Allow me, dear brethren, to present to you part of what Pastor Russell said under the title, "THE GIVING BACK OF ALL THAT MAN LOST."

He said that "THE HOLY BIBLE TEACHES HIM THAT THE PRESENT TIMES ARE THE JUDGMENT OF THE CHURCH," while the Bible teaches us that "No condemnation on those in Jesus Christ," Rom. 8:1; then he said that "THE JUDGMENT OF THE WORLD SHALL BE DURING THE 1,000 YEARS," while the Bible teaches us that the judgment shall be at the expiration of the 1,000 years, after satan is set free, and not all this 1,000 years, as is shown clearly in Rev. 20:7. He has exaggerated by saying that "NO MAN SHALL BE SAVED EXCEPT HE BE TESTED DURING THE 1,000

YEARS, THEREFORE ALL THE HUMAN RACES FROM ADAM UNTIL THE 1,000 YEARS ARE ENDED SHALL ARISE IN THEIR EARTHLY BODIES TO BE TESTED, EXCEPT THOSE WHO WERE TESTED BEFORE, WHO SHALL ARISE ACCOMPLISHED AND THE FAITHFUL OF PAST AGES SHALL ARISE IN COMPLETE PHYSICAL BODIES, AND THE TRIUMPHANT AND CONQUERORS SHALL ARISE WITH COMPLETE GODLY NATURE. THOSE WHO ARE WICKED SHALL ARISE TO BE JUDGED." Dear brethren, did you like such perplexing and misleading statements?

How is it that humanity from the days of Adam till the 1,000 years are ended shall arise in their earthly bodies to be tested; then he excepted those who were tested before that they shall arise accomplished, and did not inform us how they were tested and in what sort of a body they shall arise, having been tested in the past. Had they been tested when they were perished in the grave, or will he agree with us that souls are in heaven? Then he said that "THE FAITHFUL OF PAST GENERATIONS SHALL ARISE IN HUMAN BODIES," but did not distinguish between earthly and human bodies, because there is no difference. Then he said, "AND THE CONQUERING AND TRIUMPHANT SHALL ARISE IN A DIVINE NATURE." What is the difference between these and the faithful of past generations? Are not the faithful also triumphant and conquerors? Then why did he divide them into two parts? Then he adds that "THE WICKED SHALL ARISE TO CONDEMNATION," but failed to mention in what form of a body they shall arise. Are not writings and sayings like these misleading and deceivable?

I believe that St. Paul meant such a man like Pastor Russell by what he said in I Cor. 15:36—"Thou fool, that which thou sowest is not quickened, except it die." And in the 44th verse the apostle tells us plainly how we shall arise. "It is sown a natural, earthly human body; it is raised a spiritual body."

How could he contradict the Bible, and how does the public accept such misleading teachings and believe Pastor Russell that "EARTHLY BODIES ARISE"? Christ did not mention but two kinds of people—righteous and wicked—while Pastor Russell divided them into four divisions, as if he knows more than Christ. Pastor Russell says that "THEY OUGHT TO BE TESTED DURING THE 1,000 YEARS AND THAT THE RESURRECTION SHALL COVER THE 1,000 YEARS," while Jesus told the thief, "Today thou shalt be with me in Paradise," and did not say to him "You have to be tested first during the 1,000 years."

The Bible says, "He who believes is saved." Pastor Russell says "HE HAS TO BE TESTED DURING THE 1,000 YEARS." The Bible says, "By mercy thou art saved by faith," while Pastor Russell says "THOUSHALT BE TESTED DURING THE 1,000 YEARS. In brief, the Bible teaches us that salvation is extremely easy and is belief in the Lord Jesus Christ and thou shalt be saved with thy household. Pastor Russell makes it more difficult and puts difficulties in their paths and says "TO BE TESTED." Whom do you wish to believe, Jesus and His apostles or Pastor Russell? Then he adds, saying that "A MAN WHO HAS STOLEN HIS NEIGHBOR'S MONEY OR GOODS, IS ASKED OF HIM IN THE RESURRECTION TO PAY IT BACK AND 20% INTEREST." But he did not inform us whether it is compound interest or simple, and anyway, if Pastor Russell's views were to be true I would be rich in the resurrection,

in money, too, because I was separated from a good sum of money. Then let every one who has had his money stolen be happy, as he shall get it all back with interest, this if Pastor Russell's views come true.

However, he did not inform u swhat to do with one man if he is broke, for the dead shall rise and they shall be in great need and poverty, as he formerly stated. Therefore, we pray him to inform us how can they pay their debts while we have to feed them and clothe them.

The conclusion that Pastor Russell drew from the torment of satan the beast and the false prophet is this: That "IF THE SECOND DEATH, WHICH IS DESTRUCTION, SHOULD BE REMOVED FROM SATAN AND THOSE THAT ARE WICKED THERE WILL BE FEAR OF THEM COMING BACK AND VANQUISHING THOSE WHO LOVE THE LORD." Is not this a shameful conclusion, and ought not one to be thoroughly ashamed from God if he believes it? Does Pastor Russell believe that if satan does not really be destroyed there will be fear of his return? Can not God imprison him forever and save them that love Him, or is God unable to care for them? Heavenly Father, I ask Thee by Thy loving Son and Thy mercy that passeth all understanding, not to consider these sins of Pastor Russell, but forgive him, for Christ's sake. Amen.

CHAPTER VIII.

"HELL, WHERE THE WORMS DIETH NOT AND THE FIRE IS NOT QUENCHED."—Mark 9:43,44.

On explaining hell, which is the valley of the son of Hinnom and which is outside the city of Jerusalem and into which used to be cast the dirt and cadaverous, Pastor Russell said that "IT SYMBOLIZED HELL," and did not explain fully, but said that "AS THE FIRE USED TO BURN UP AND DESTROY THE MATTER CAST INTO THE ABOVE NAMED VALLEY, SO SHALL THE NON-PENITENT WICKED SPIRITS BE DESTROYED IN THE LAKE OF FIRE, OF WHICH THE VALLEY IS A SYMBOL."

To prove where he is mistaken, I say "The Bible teaches us a primary truth concerning this matter which cannot be disapproved, which is "That the symbol used was always perishable, while the thing thus symbolized is not and will not perish." The first being earthly, while the latter is heavenly and spiritual. The first being visible and tangible, the second not; the first being naturally exposed to death and destruction physically, the second dies in sin yet really living. Therefore, the early visible and physical Jerusalem is a sign of the heavenly spiritual and unseen Jerusalem which exists forever, because the things that are seen are temporary and those unseen are eternal, II Cor. 4:18. And so is the valley of the son of Hinnom the visible earthly hell which passeth away is a sign of the spiritual hell which is unseen and which exists eternally. The visible earthly bodies which die naturally and pass away which were cast in the valley of the son of Hinnom, was a sign of the unseen spiritual

bodies which are dead in sin, Eph. 2:1,5, and which do not pass away, II Cor. 4:16, and the physical fire which has passed away and which used to be seen was a sign to the spiritual fire which will not be quenched and the worms which died in the earthly hell and which was seen was a sign of the unseen worms which never die, which means the corruption of sin, and the conclusion is that the seen valley of the son of Hinnom and all that was cast into it and the fire and the worms—all these were temporary seen signs of the unseen eternal things, because things which are seen are temporary and those unseen are eternal, II Cor. 4:18.

The worms died and the fire was quenched in the valley of the son of Hinnom, since hundreds of years, and this contradicts Christ's words "That the worms dieth not, neither shall the fire be quenched." But in the spiritual hell which Christ meant, which is unseen and eternal, the worms dieth not and the fire is not quenched, as Christ said. As the earthly temporary hell was outside of the earthly Jerusalem so is the spiritual eternal hell outside the heavenly Jerusalem. Rev. 22:15. If satan and his angels were to be really destroyed and wiped out of existence, then there would be no need for the place outside which is mentioned in Rev. 22:15, and if we believe Pastor Russell that "AS THE EMBLEM SO THE REAL THING" and that "AS EVERYTHING WAS DESTROYED IN THE VALLEY OF THE SON OF HINNOM, SO WILL IT BE IN THE LAKE OF FIRE," then we are obliged to believe also that just as the temple of Solomon in Jerusalem was destroyed, which was an emblem of the God's temple in heaven, and as the earthly Jerusalem was destroyed, which was an emblem of the heavenly Jerusalem, so has or shall happen to the heavenly Jerusalem and the heavenly temple, and as the priesthood of Levi was stopped so also has that of Christ ceased, who was promised by God to be a priest forever,

Hebrews 5:6 and 6:20. And what happened in the earthly temple by being a den of thieves so also happened in the heavenly temple. The reader can now find many such examples as these which we have not mentioned. Does it then behoove us to believe Pastor Russell that "WHAT TAKES PLACE ON EARTH ALSO HAPPENS IN HEAVEN"? No; it is better for us to believe the Holy Book, which says that the things which are seen (earthly things) are temporary, and the things which are unseen (heavenly things) are everlasting, II Cor. 4:18.

CHAPTER IX.

"THE ALMIGHTY GOD, THE FATHER"

"Allah"—the Almighty God, the only Supreme Creator. God is the God of gods. The first word God in Arabic—Allah—means the father, and cannot be pluralized. The second word God which is in Arabic "Ilah" means spirit, which is in plural Alihat or spirits. The same as the sentence, God is the God of gods, meaning that God the Father is the spirit of the spirits. God (Allah) is one and not three, according to the teachings of the Bible, Deut. 6:4, "Hear, O Israel, the Lord our God is one Lord." The first commandment, "Thou shalt have no other God but one God." Deut. 4:35—"The Lord He is God; there is none else beside Him." Mark 12:29—"And Jesus answered him, the first of all the commandments is 'Hear, O Israel, the Lord our God is one God'." 32—"For there is one God and there is none other but He."

John 17:3—"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." I Cor. 8:4,6—"And that there is none other God but one." 6—"But to us there is but one God the Father of whom are all things and we in Him. And one Lord Jesus Christ, by whom are all things and we by Him." Ephesians 4:6—"One God and one Father of all, who is above all and through all and in you all." Malachi 2:10—"Have we not all one Father; hast not one God created us?"

Isaiah 44:6,8—"I am the first and I am the last and besides me there is no God." "Is there a God besides me? Yea, there is no God and no not any." Isaiah 43:10—"Before me there was no God formed, neither shall there be after me." 41:4—"I the Lord the

first and with the last I am He." 46:9—"I am He, I am the first, I also am the last." 45:6—"I am the Lord and there is none else, there is no God besides me." 46:9—"For I am God and there is none else; I am God and there is none like God." 45:6—"That they may know from the rising of the sun and from the west, that there is none besides me. I am the Lord and there is none else."

Deut. 4:39—"Know therefore this day and consider it in thine heart that the Lord He is God in heaven above and upon the earth beneath, there is none else." Deut. 32:39—"See now that I even I am He and there is no God with me." I Sam. 2:2—"There is none holy as the Lord, for there is none besides Thee." Psalm 97:7,9, Psalm 135:5, Psalm 138:1.

From the above quotations and many similar ones in the Bible we see plainly that God is one and not three. Jesus Christ Himself testifies to this in John 10:29—"My Father which gave them to me is greater than all," and John 14:28—"For my Father is greater than me." Christ did not claim to be God. In the 17th chapter of John He said six times that He was sent by the Father and not that He is the Father or the second person of God. In the 16th chapter, He said three times that He went forth from God and did not claim at all to be God.

In John 1:1, "The word was God," is wrongly translated, the original being, "The word was 'Ilah' or spirit as clearly defined in the beginning of this chapter. Christ's testimony about Himself is surer than any other proof that He is not God nor a person of the Trinity, as wrongly believed by all christian denominations. It is true that He said, "I and the Father are one and I in the Father and the Father in me." Such words denote that His wish and His purpose are the Father's and not that He is in reality God.

Christ worked according to the wish of God the Father. John 6:38—"For I came down from heaven, not to do my will, but the will of Him who sent me." Also 4:34 and 5:19-30, Christ said that He can do nothing of His own self. Supposing one should say that the above quotation is literally true, that the Father and the Son are one, then he would be called upon to believe that the hosts of saints are God, because Jesus asked God in John 17:20,21,22, that all the believers be one, then He added, saying, "As you are in me and I in you, so let them be one in us." Did all the saved then become God, and how many persons would God be then? No one could tell but God Himself. Our prayers would begin then as follows: "Our God, whose number of persons we don't know," etc. Is such an absurd thing reasonable? Refer to John 4:34 and 5:19,30 and many other passages from Christ's own sayings prove that He is not God. John 20:17—"Jesus saith unto her, 'Go to my brethren and say unto them, "I ascend unto my Father and your Father and to my God and your God."'"

His words—"He who saw me saw the Father"—means that He is the picture of the invisible God, Adam being created after God's image. We conclude therefore that the Father, the Son and the Holy Spirit are separate and distinct powers or persons, and that the dogma of trinity is wrong, as it has no foundation whatever in the Holy Bible. Let us now discuss the question of "Who is the Son?"

CHAPTER X.

"THE SON"

The following passages tell us in a brief and concise form who the Son is, being created by the Father and not a creator, as christians believe.

In Rev. 3:14, He speaks of Himself as follows, "These things saith the faithful and true witness, the beginning of the creation of God." Then in Collossians 1:15, speaking of Christ, Paul says, "Who is the image of the invisible God—the first born of all creations." This coincides with what John wrote in John 1:1—"In the beginning was the word." Then Christ is not God but that He is created by God and the beginning of all creation. We then conclude that the Son and the Father are separate. We will discuss the question at full in the chapter entitled "The Justice of God." Let us now turn to the question of the Holy Spirit—Who or What?—whose help and guidance we so earnestly ask for.

CHAPTER XI.

"THE HOLY SPIRIT"

Who or what is the Holy Spirit? This question I repeatedly brought up in my discussions with ministers of the different Christian denominations. Some answered me frankly that they don't know, while others said that the Holy Spirit is the third person of God, not enlightening us in the least. We have proved before that Almighty God the Creator is one only and not three. We have also shown that Christ the Son is created and not a creator and that He is the beginning of all creation. Therefore, this chapter is devoted to "What and Who is the Holy Ghost (Spirit)."

Turn to Psalm 82:1—"God standeth in the congregation of the mighty. He judgeth among the gods," meaning that He judges among the spirits or "Alihat", the singular of which is "Ilah" or spirit, as shown before. Then in the 6th verse of the same Psalm he says: "I have said ye are gods or 'Alihat' and all of you are children of the Most High." This refers to all mankind, and the words "Ye are gods" mean that they are spirits and that God (Allah) is Ilah-el-Alihat, or the spirit of the spirits.

John 10:34,35—"Jesus answered them, Is it not written in your law, I said ye are gods?" If He called them gods, unto whom the word of God came, meaning those people who received the word of God. Therefore, how do you say to me that I blaspheme against God when I say, "I am the Son of God"?

Turn to Exodus 4:10. God said to Moses concerning Aaron, He will be for you a mouth and thou shalt be for him a God (or a spirit). Hebrews 1:14—"Are they not all ministering spirits, sent

for to minister for them who shall be heirs of salvation?" In the above passage the apostle spoke of the angels and said that they are ministering spirits. Therefore, angel and spirit mean the same thing. Every holy spirit entering heaven gets his lot of work to do, serving people on earth and helping them to be heirs of salvation, and at the same time helping his fellow spirits to become more developed. This is the comforter sent by Christ to his disciples and the spirit of truth. "For He shall not speak of Himself but whatsoever He shall hear."

Jesus said to His disciples, Matt. 28:19—"Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." Meaning the Father who is the Almighty Creator and the source of all benefits; the Son, the Saviour and redeemer, and the Holy Ghost, the servant and helper. Refer to the following, Gen. 19:16, which shows us how the holy spirits, the angels, saved Lot from Sodom and Gomorrah. Also 32:1,2—"And Jacob went on his way, and the angels of God met him." "And when Jacob saw them he said, This is God's host." And Dan. 3:28—"Blessed be the God who sent His angels and delivered His servants from the furnace of fire." And Dan. 6:22—"God hath sent His angel and hath shut the lions' mouths, that they have not hurt Daniel." Acts 5:19, 12:7, 16:26, we find that the Lord hath sent His angels and saved His saints. God Almighty does not leave us, but when we ask help faithfully sends us holy spirits to help and guide us.

Turn to Psalm 34:7—"The angel of the Lord encampeth round about them that fear Him and delivereth them," and Psalm 91:11—"For He shall give His angels charge over thee," etc. Also Psalm 103:20,21—"Bless the Lord, ye His angels, that excel in strength, that do His commandments, harkening unto the voice of His word. Bless ye the Lord, all ye His hosts, ye ministers of His, that do

His pleasure." Then Rev. 7:9—"After this I beheld and lo! a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the lamb, clothed with white robes and palms in their hands," and verse 10, "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." They did not mention the holy spirit, too, because they are the holy spirit themselves.

From the 13th and 14th verses we see that those who cried with a loud voice are human spirits saved and in bliss. Rev. 11:15—"And the 7th angel sounded, and there were great voices in heaven, saying, The kingdom of this world become the kingdom of our Lord (means the Father) and of His Christ; He shall reign for ever and ever." No mention is made of the holy spirit as ruling or anything like that. Rev. 14—Speaking of the 144,000 who were bought from this world, being the first fruits unto God and to the Lamb, and did not say and also the holy spirit. Then in Rev. 14:10, speaking of him who worships the beast or his image, that he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. No mention is made of the holy spirit, because it is a collective term meaning holy angels. Rev. 21:23—"And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it and the Lamb is the light thereof." No mention is made of the holy spirit.

From all the above passages we conclude that the holy spirit is the multitude of saved mentioned in verse 24, who walk in the light thereof. And they are the servants of God mentioned in Rev. 22:3. And they are those who have the right to the tree of life mentioned in the 14th verse. And they are those multitudes who stood saying, "Salvation to God and to the Lamb." And if all those mentioned are not the holy spirit, they would have mentioned the same above.

From what we have enumerated we see that the holy spirit is the hosts of holy spirits and they are all collectively called holy spirit. Just as "sinful man" is used to denote all mankind, therefore the holy spirit is not one of the trinity as claimed by Christians, but is a collective term denoting all the saved and holy souls or spirits.

We can come now to the conclusion positively, that God is one and one only, and the Son one person separated personally from God the Father, and that the term holy spirit denotes the hosts of saved and who with the Son are created and not creators. They are, however, united with the Father in wish and purpose and have to do what the Father wishes. God is the source of power and strength and His power is inherent in Him, while on the other hand the power of the Son and holy spirits is derived from or given to them by God, who has the power to take it away if He wishes. But as Pastor Russell claims that the holy spirit is a power, building his view on what Christ said to His disciples when He told them to remain in the city until they have received power, Luke 24:49, this does not mean what he things it is—because Christ promised His disciples many times that He will send them the comforter who is the holy spirit, or the spirit of truth. John 16:13, 14:17, 15:26. And that spirit is given power to help the believers and thus alighted on the disciples in the form of tongues of flame and on Christ in the form of a dove. And if we review Dan. 10:13, we see that God Almighty sent power with Michael, one of the chiefs, and helped the angel whose path was blocked by the devil 21 days. And in these days of ours, when we speak of a nation sending a power, we think of an army fully equipped, and so God sends His angels to help and strengthen us, as above stated.

According to Pastor Russell that when speaking of the holy spirit in the Bible in (English) we find pronoun the (it) used referring to

the holy spirit, which according to him is sufficient proof that the holy spirit is impersonal, is also not true; 1st, because the English language is not one of the languages used to explain the Bible. Because in the Arabic language is the same used for the Son and the Father. 2nd. Those who translated the Bible to English did not know what the holy spirit is and thus used the pronoun (it).

Having proved from the Holy Bible itself that there is no one person known as the holy spirit and that if there were the heavenly hosts would at least have mentioned it once, I beg my brothers in Christ to give up the worship of the heavenly hosts and saints, and to worship God only, to whom all respect, worship and praise is due, and not the holy spirits, who are servants like us and their brethren, as the angels told St. John. Then again, if my brothers in Christ don't know, or do not wish to know who the holy spirit is, will it be reasonable to worship something they don't know? or to worship a God one-third of whom is impersonal? May the Lord our God open our eyes to see the truth as it is and not through a mist, as He is our Guide and Protector, and may we know better how to worship Him as we ought according to the true teachings of the Holy Bible.

CHAPTER XII.

"WORSHIP DUE THE ALMIGHTY GOD, THE FATHER, ONLY, AND NONE BESIDES HIM"

Because He only is our Creator and Protector and benevolent Father and has commanded us in the Holy Bible to worship Him only. Turn to Matt. 4:10—Then Jesus said unto him, "Get thee hence, satan; thou shalt worship the Lord thy God and Him only shalt thou serve." And Deut. 6:13—"Thou shalt fear the Lord thy God and serve Him." Deut. 10:20—"Thou shalt fear the Lord thy God; Him shalt thou serve and to Him shalt thou cleave." In Joshua 24:14, I Sam. 7:3 and Deut. 13:4, we find practically the same thing.

All the above passages teach us to worship God only and none else. Jesus so understood and answered satan accordingly. Then in Rev. 4:10—"Then four and twenty elders fall down before Him that sat on the throne (meaning the Father), and worship Him that liveth for ever and ever." Again in Rev. 5:12—"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." 13th verse—"And every creature which is in heaven and on the earth and under the earth heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

Note—All the above passages enumerate power, glory, etc., but do not mention worship, as they referred to God and the Lamb both; but in the verse following (the 14th), "And the four beasts and the four and twenty elders fell down and worshipped who liv-

eth for ever and ever," meaning the Father, and did not mention "Christ or the Lamb," because worship is due the Father only, but glory, blessing, power, etc., are due the Father and the Son both. Again in 7:10—"And cried with a loud voice, saying, Salvation unto our God which sitteth on the throne and unto the Lamb." But in the 11th verse—"And all the angels stood round about the throne and the elders and the four beasts and fell before the throne on their faces and worshipped God." No mention is made of Christ (the Lamb) as the main word worshipped refers to God only.

Rev. 11:15—"And there were great voices in heaven, saying, The kingdom of this world are become the kingdom of God and His Christ and He shall reign for ever and ever." In the following verse (the 16th) it says, "Fell on their faces and worshipped God." No mention is made of the Lamb. Then in 15:3,4 we hear those who sang the song of Moses and the Lamb, saying that all the nations shall come and worship before Thee (or the Father), and did not say the Lamb. Also Rev. 19:4—"And the twenty-four elders and the four beasts fell down and worshipped God that sat on the throne," and did not mention the Lamb. Then in the 10th verse John bowed down to worship the angel, who rebuked him, saying, "Worship God;" he did not mention the Lamb. Precisely the same thing happened to John in 22:9. If John intended to bow down before the angel as a sign of respect he would have allowed him as he allowed Joshua, turn to Jos. 5:14; and as Joseph allowed his brothers, Gen. 44:14, 42:6, 43:26,28; and as Christ allowed the leper to bow to Him, Luke 17:16. In the same way the magi bowed to Christ, Matt. 2:11, as a sign of respect.

From what we have quoted we see that the Holy Book teaches us a primary fundamental truth which cannot be changed, that the Lord our God is one God—the Creator of the universe by the

power of His word, and that worship is due Him only, because He Himself is the Creator and all else in creation are his creatures and servants, and it would be wrong of us to worship any one of them no matter who or what he is. How do Christians swerve from this primary fact and say that God is three persons and worship and serve with God persons of His creation, which is prohibited? Rom. 1:25—(Who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever), is beyond my imagination. No doubt the devil had a great deal to do with it, so as to make people forget their God and their duties toward Him.

Consequently, to avert greater evil and to keep this primary fundamental truth among people, God sent His messenger, Mohammed, who taught strict Monotheism, saying, "No God but one God." And this is believed in and repeated daily by millions of Mohammedans. The above stated mistake of the Christians caused the Mohammedans to criticize the Holy Bible, saying that it has been changed or that parts of it have been increased or so written as to carry the false impression. The truth being that the Bible is true and unchanged, the trouble being with us Christians who explain passages and philosophize according to our own wishes and desires, with no respect to the naked truth. Consequently, if the Mohammedans criticized us and not our book they would have been hitting exactly where the blows ought to be delivered. God the Father gave Christ the power to judge (because He is the Redeemer), condemn, rule, etc., all peoples, tongues, nations, etc., Dan. 7:14, and we ought to respect, love and serve Him, John 5:23, but the right to worship God must be reserved to Himself and none else with Him; therefore, the saying that God is three persons, and that three persons are one, is totally unfounded on biblical teachings, the truth being as above indicated.

Again, Isaiah 42:8—"I am the Lord, that is my name, and my glory I will not give to another." 48:11—"And I will not give my glory unto another." The power and rule of Christ was given to Him by the Father, and this coincides with what Mohammed speaks of, Isa or Christ, being the word of God and a spirit from Him (God) and that Christ is before all on earth and in heaven.

We have now seen that the heavenly hosts worship God and God only, therefore, why should we not learn from them and follow in the path of those who know more of heavenly things than we do? They worship God the Father, and pay homage and respect to the Son, therefore it would be worthy of us to follow the examples of the heavenly hosts and ask God to forgive our mistakes and grievances and ignorance and to start a new life leading to where He wishes.

CHAPTER XIII.

"PRISON OF THE SPIRITS"

Known in the Holy Bible by the following names: 'Prison, hell, pit, furnace, tomb, outer darkness, grave, etc., those names are either synonymous, meaning one and the same place, or names given to different parts of this place. Roman Catholics name it purgatory. I, Abdallah Assed Saleeby, of Mt. Lebanon, Syria, born and brought up a Christian and belonging to the Presbyterian church, being taught since my infancy by my parents and ministers that such a place does not exist, especially because the Roman Catholics believed in it, adhered closely to my beliefs until God did open my eyes to see the truth, which you will find compiled as well as possible in this book.

Now to prove the existence of the third place of purgatory from the Holy Bible itself and not from any theory of my own. The apostle, speaking of God, says, I Timothy 2:4—"Who will have all to be saved and to come unto the knowledge of the truth." And Ezek. 33:11—"As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." And 18:23—"Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live." 32nd verse—"For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves and live ye."

From the above we understand that God wants us to renounce our sins so that we live in the spirit, and has nothing to do with the death of the body, because "the body profiteth nothing," John 6:63. And as God said through Ezek. 33:15—"If the wicked re-

store the pledge and walk in the statues of life, without committing iniquity, he shall surely live, he shall not die." This means spiritual death, because physically we all die, the same death, righteous and wicked alike. No one can return to physical life if he so desires, but many can return to spiritual life by renouncing their sins and have everlasting life. This is shown in Ezek. 33:11. And this is the meaning brought to us in the above passage. No doubt many sinners have been saved by renouncing their wickedness and did not die spiritually and did not enter the prison according to God's promise, and thus in all ages many sinners renounce their wickedness and obtain spiritual life. God is merciful and kind. Isaiah 57:16—"For I will not contend forever, neither will I be always wrath, for the spirit should fail before me and the souls which I have made." Also Psalm 103:8,9—"The Lord is merciful and gracious, slow to anger and plenteous in mercy." God's mercy has so provided that if man does not repent of his sins in this world or while in the body he will have another chance in the world to come. The spiritual body while receiving its just punishment for sins committed in the physical body, will have a chance to repent and thus gain peace and rest. This is shown clearly in the following passages:

"And whosoever speaketh a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." From the above we conclude that there is a chance for forgiveness in the world to come, provided the sin is a pardonable one. This is clearly brought out in the following passages:

1st. John 5 Chap. 16,17—"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it (17). All unrighteousness is sin;

and there is a sin not unto death. Forgiveness is obtainable in the world to come, or otherwise it would not have been mentioned that "neither in this world nor in that to come will an unpardonable sin be forgiven."

Again, as Christ Himself explained, Mark 3:29—"But he that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation." Speaking of the blasphemer, Christ says that "he shall never have forgiveness and also is in danger of eternal damnation." Therefore, there must be forgiveness and a place for temporary punishment, or Christ would not have indicated the blasphemer's punishment as He did. Christ repeatedly called the attention of His audience to the above fact, as is again brought out in the following verses. Matt. 18:8,9—"Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. (9) And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." In the eighth verse quoted above Christ says, "To be cast into everlasting fire" and in the 9th verse "To be cast into hell fire." Why did Christ make the above distinction? Is it not to show that there are two distinct and separate places for punishment? The one He terms "everlasting fire" is the lot of those who have committed the unpardonable sin (blasphemed), and for those who will not repent and give up their doubts and sins, the term "hell fire" signifies a temporary place of punishment, where sinners will have a chance to repent and be forgiven.

Matt. 5:29,30—"And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast

into hell." 30—"And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." In the foregoing two verses the term "hell" is used to denote punishment for pardonable sins, while in the 18th chapter 8,9 the term "hell fire" is used. Therefore "hell" and "hell fire" are used synonymously denoting "prison," temporary punishment, etc., in contradiction to "everlasting fire," which denotes punishment for unpardonable sins.

Again, speaking of unpardonable sin, we find another term in the following passage: Mark 9:43—"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched." In the above verse we find the phrase "fire that never shall be quenched," which is the same as everlasting fire, or punishment and torment that has no end. If the sin spoken of or meant in the above verse was pardonable, Christ would not have used the term given above, but would have said "hell" or "hell fire." The Holy Book teaches us that after the death of the body the soul goes to one of two places, either to heaven directly, like Lazarus, who was penitent and God-fearing, or like the rich man, to "hell or hell fire," the temporary punishment of the soul. Therefore, I dare say that every day, yea, every minute, saved souls leave hell, their prison, and enter heaven, and non-penitent souls enter hell to receiv just punishmnt and have a chance to repent and be saved.

Matt. 11:28—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Having Christ's own words on the subject, let us now turn to the Epistles and find what the apostles have to say about it. I Peter 3:18,19,20—"For Christ also hath once suffered for sins, the just for the unjust, that He might bring

us to God, being put to death in the flesh, but quickened by the spirit." "By which also He went and preached unto the spirits in prison." "Which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark preparing wherein, that is, eight souls were saved by water." Peter, speaking of Christ, says that He died in the body, but although dead in the body, His spirit, which never has and never will die, went and preached to the spirits in the prison, those being held in prison from the time of Noah or before the flood.

Does this not show that non-penitent souls are imprisoned and that the mercy of God through Jesus Christ who entered the prison and preached to them salvation and saved them from further punishment? As in Isaiah 42:7—"To open the blind's eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Also the 49:9—"That thou mayest say to the prisoners, Go forth; to them that are in darkness show yourselves," etc. Also 61st chapter, 1st verse—"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." From the above we understand that God has not forsaken the imprisoned souls, but has through the spirit of Christ sent the word of salvation and has saved the souls which repented, has freed the captives and brought to light those that were in darkness.

Turn to Peter 4:6—"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. For this was the gospel preached also to them that are dead, i. e., or died the first death. Those that are cast in prison to be judged according to

the flesh if non-penitent but live according to God in the spirit if they repent and accept salvation. After the spirit leaves the body it goes to one of two places, either to peace and rest in heaven, like Lazarus, or to punishment in the prison, which is hell, pit, etc., like the rich man. Therefore, where is the place of everlasting punishment prepared for the devil and his angels and for those who will not repent? Turn to Rev. 19:20—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Then in the 20th:10—"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." From this we understand that the place of everlasting torment and punishment is the "lake of fire." Now note the difference between this and the following passage. Rev. 20:2,3—"And he laid hold on the dragon, that old serpent which is the devil and satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

From the above we see that the devil is to be cast into the bottomless pit or hell, the place of temporary punishment, and there to be kept a thousand years, after which he will be loosed a little season and then would be cast into the lake of fire for everlasting torment. We therefore see plainly that the bottomless pit and the lake of fire are two distinct and separate places. The first a prison or temporary place of punishment, and the second a place for everlasting punishment.

Turn to Rev. 21:8—"But the fearful and unbelieving and the abominable and murderers and whore mongers and sorcerers and idolators and liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." From the above we find that many whose sins are pardonable and not unto death have their part in the lake of fire—this is because they did not renounce their doubts and fears and will not give up the worship of idols and devils and will not repent, consequently they will have their part in the lake of fire. This is shown in the following passages. Rev. 9:20,21—"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver and brass and stone and of wood; which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." If they had repented they would all have been saved, as their sins are pardonable.

II Thess. 2:9-13—"Even Him, whose coming is after the working of satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." And for this cause God shall send them strong delusion that they should believe a lie. That they all might be damned who believed not the truth but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath chosen you from the beginning.

In other words, God will condemn them and cast them with satan and his angels into the lake of fire. This will come to pass when the end of the world comes. But now, however, there is only one place for temporary punishment, which is hell or hell fire or pit, etc. "The lake of fire" and "everlasting fire" are two terms which

denote eternal punishment. We find another proof in the following passage, Isaiah 24:21,22—"And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the kings of earth upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison and after many days shall they be visited." This means that God will expel the devil and his angels from heaven, Rev. 12:7-9, then will cast then in the bottomless pit for "many days," as stated above, or a thousand years, at the expiration of which they, or "the devil and his angels" will be cast into the lake of fire. The earthly kings who had gathered their armies together to fight against Christ and the saints; God shall punish them as it is written in Rev. 20:9,10; also Isaiah 22:14—"Surely this iniquity shall not be purged from you till ye die." This means the first death, which is to be cast in prison—for temporary punishment—or in other words, the sinner will not be forgiven until he has received punishment. This is if he does not repent faithfully.

Zachariah 3:1,2—"And he showed me Joshua the high priest standing before the angel of the Lord and satan standing at his right hand to resist him, and the Lord said unto satan, The Lord rebuke thee, O Satan, is not this (meaning Joshua) a brand plucked out from the fire?" This shows that Joshua was saved from hell, or that he had repented in prison and so was released as is shown in the 3rd and 4th verses following, how he was clothed with filthy garments (referring to sin), and how after repentance he was clothed in clean garments of righteousness.

Mark 9:49—After Christ had spoken of "hell fire" in the 48th verse, He said, "For every one shall be salted with fire," and in Matt. 3:11, speaking of Christ, John the Baptist said, "He shall baptize you with holy spirit and fire," meaning that if one does not

become baptized with the holy spirit while in the body, shall be baptized by fire, referring to the prison, pit, grave, etc., where he will be kept until he repents and is released like Joshua. For Christ has power and right to baptize with fire those who do not accept the holy spirit in this world, for He is the Redeemer, while the command to His disciples was to baptize with the holy spirit only. Therefore, it behooves us to accept the advice of Jesus Christ, and become baptized with the holy spirit and repent while we are yet traveling life's path, or else we shall be cast in prison, which means a baptism with fire, and will not leave until we pay the last mite. If this does not prove that hell, prison, grave, pit, etc., is a temporary place for punishment and the lake and sea a place for everlasting punishment, then we have another proof which cannot be disapproved.

Let us now turn to Rev. 20:14—"And death and hell were cast into the lake of fire." This is the second death. In other words, hell or the pit or the grave, the place of temporary punishment, and those in it were cast into another place, which is the lake of fire or the sea, etc., for everlasting punishment. Supposing one would say that all the above given names are one and the same place; then kindly explain the possibility of casting or throwing one thing in itself. Not being able to explain the above, will we, friends, reject the teachings of the Holy Bible and not believe that a third place exists, a prison—where souls are given a chance to repent and be saved—and all this because the Roman Catholic church believes in it? What did Christ mean when He said to St. John, Rev. 1:18—"I am He that liveth, and was dead and behold, I am alive for evermore; amen; and I have the keys of hell and of death." Also in Rev. 3:7, "And to the angel of the church in Philadelphia write these things, saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and

shutteth and no man openeth." Does this not mean that Christ has the absolute power to set from prison any spirit or spirits that repent? No one can prevent or can keep in prison a spirit thus released, because Christ and only Christ has the power and right to save the souls from prison or hell. This right and power was given Him by Almighty God because Christ obeyed unto death for our sins to save us. This shows God's great mercy and benevolence to us poor creatures.

CHAPTER XIV.

"THE JUSTICE OF GOD"

Psalm 97:2—Righteousness and judgment are the habitation of His throne.

God said to Adam, Gen. 2:17—"Thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." The majority think that it is the death of the body, but that is contrary to the fact. 1st, because Adam did not die in the body the day he sinned, while God said, "The same day that thou eatest thou shalt surely die." 2nd, John 6:63—Christ said, "The flesh profiteth nothing." Therefore the meaning of God about Adam's death is the spiritual death, which is the falling from a high to a low condition, and not the physical death, which profiteth nothing. God said, Deut. 24:16—"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin." Also II Kings 14:6—"But the children of the murderers he slew not, according into that which is written in the book of the law of Moses, wherein the Lord commanded, saying, "Every man shall be put to death for his own sins." Also in II Chronicles 25:4, and Ezekial 18:20—"The soul that sinneth it shall die." And the 4th verse—"Behold all souls are mine, as the soul of the father, so also the soul of the son is mine. The soul that sinneth it shall die."

God is just and His law is just. If so, how could it be that Christ the righteous, who knew no sin, should die for us sinners, and how did the justice of God allow that? Perchance one would say that the mercy of God so ordained. No doubt God is merciful,

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but He is also just. He has all the mercy and all the justice and mercy begins after justice has had its course. Therefore, how did the work of salvation come to pass with mercy and justice. I Peter 2:23, Who when He was reviled, reviled not again; when He suffered, He threatened not, but committed himself to Him that judgeth righteously. Let us now look into the question, who is Jesus Christ, who by His death redeemed mankind, and was his death according to God's justice or not? Christ said about Himself that He is "the Son of God" in many passages in the New Testament, and in Luke 3:38 it says that Adam is the son of God, and this is true because Adam had no father but God. II Cor. 4:4—Speaking of Christ it says, "And He is the image of God." Adam also being created after the likeness of God. Also Philippi 2:6 and Colossians 1:15—"Who is the image of the invisible God—the first born of every creation." This also had been said of Adam, Hebrews 1:3, "Being the brightness of God's glory and the express image of His person." Turn to Rev. 3:14 and see what Christ says about Himself. "These things saith the faithful and true witness, the beginning of the creation of God."

All the above quotations refer to Christ that He is the image of God and the first born of every creation, and so Adam, Gen. 1:29, we find that God created the first man after His own image. I Cor. 15:45—"The first man, Adam, was made a living soul, the last Adam, who is Christ, was made a quickening spirit.

CHAPTER XV.

"SINNER AND SAVIOUR"

Had our knowledge of Christ been only as much as the majority of Christians know, there would have been no need of His saying in Matt. 11:27, "No man knoweth the Son but the Father, and he to whomsoever the Son will reveal him." We understand from the above passage that there is a deep secret concerning Christ which no one knows but the Father and those whom Christ wishes them to know. So praise be to God the Father and thanks to our Lord Jesus Christ, who by His holy spirit hath revealed to us this knowledge that the Saviour and Redeemer who is known as the second Adam, I Cor. 15:45. He himself is the first Adam who disobeyed God and died spiritually in sin and caused such death to the many of his descendants save the few who believed in God's promise, and their faith was counted to them righteousness. And that He arose from the death in sin, which means that He was out of prison, and lifted up from a lower to a higher degree. And hath lifted with Him the many of His descendants after accomplishing the work of salvation by His obedience to God unto death physically, for His disobedience while in the first body of Adam. Thus, God's just law which decrees that every sinner shall die in his own sin and be punished for it, hath decreed that Adam be imprisoned spiritually in hell, which is known as the temporary prison of the spirits. Where he prayed to God as in Psalm 69:17,18, "And hide not Thy face from Thy servant; for I am in trouble; hear me speedily." "Draw nigh unto my soul and redeem it; deliver me because of mine enemies," and after the time of his imprisonment had passed, he was

raised from the death in sin, or was lifted up from a lower state to a higher state of spiritual perfection. And he was allowed to enter heaven, then he rejoiced and sang the song of David, as in Psalm 30:1-3—"I will extoll Thee, O Lord, for Thou hast lifted me up and hast not made my foes to rejoice over me." "O Lord my God, I cried unto Thee, and Thou hast healed me. O Lord, Thou hast brought up my soul from the grave; Thou hast kept me alive, that I should not go down to the pit." Also Psalm 86:13—"For great is Thy mercy toward me; and Thou hast delivered my soul from the lowest hell." Also Psalm 116:7-9—"Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." "For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." "I will walk before the Lord in the land of the living."

From the above passages we understand that Adam's soul had been in the temporary place of punishment, in hell, for a period, and after that was lifted up to heaven where God so ordained that he should appear again in the physical body. Thus he was reincarnated to Jesus' physical body and lived again among men and obeyed God the Father unto death, the physical death on the cross, according to the justice of God as it is proved in I Peter 2:23—"Who when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." So that as He caused our downfall by His disobedience, He also caused our salvation by His obedience. And so was the work of salvation accomplished by justice as the one who caused our death in sin to be Himself the means to give us everlasting life, and by mercy, because God does not always chide, neither will He keep His anger for ever.

CHAPTER XVI.

"CHRIST THE FIRST BORN OF THE DEAD"

Acts 26:23—"And that He should be the first that should rise from the dead." Col. 1:18—"Who is the beginning the first born from the dead." Rev. 1:5—Christ speaking of Himself, said that "He is the first begotten of the dead."

Do all these passages refer to His resurrection in the body as the majority believe? No; because His body did not rise, as is shown in II Cor. 5:16—"Yea, though we knew Christ after the flesh, yet now henceforth know we Him no more." Also in John 6:63—"The flesh profiteth nothing." Also I Cor. 5:5—"To deliver such a one unto satan for the destruction of the flesh that the spirit may be saved." That proves that His body did not rise. But as Adam's death was signifying death in sin, which is falling from a high to a lower degree, so does the resurrection of Christ refer to salvation from sin or lifting up from a lower to a higher state of spiritual perfection.

Turn to I Cor. 15:44—"It is sown a natural body, it is raised a spiritual body." There is a natural body and there is a spiritual body, and verse 50, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." His body did not corrupt because He did not sin but was consumed as above stated. So He appeared to His disciples in His spiritual body materialized. For the spiritual body is given the power to appear and disappear when He wills, and to change His appearance as He likes. An example of this is His journey to Emmans, Luke 24:13-31, with two of His disciples; how He changed His appearance and they

did not recognize Him, but when they arrived He made Himself known to them and disappeared. Another example is when He entered the room while all doors were closed; and when He stood in the midst of His disciples and became materialized, and said to them, "Touch me, a spirit has no flesh and bones." When a spirit is materialized he has all the appearance of the physical body, and if touched would feel exactly like flesh and bone. This is the wonderful body we shall have. Turn to Joshua 5:13-15, how Joshua saw a spiritual man standing with a sword in His hand, not knowing whether He was a spiritual or a natural man until he asked Him for His identity. Also in Gen. 18:1-8, how the three spiritual men appeared to Abraham exactly like human beings and ate with him. Also Judges 6:20,21, how the spiritual man appeared to Gideon.

Hear now what Paul has said in Hebrews 13:2—"Be not forgetful to entertain strangers, for thereby some have entertained angels unaware." This proves that when a spirit becomes materialized or appears in the spiritual body, he will not be known from that of a physical body. From what we have stated we understand that Christ did not rise in the physical body. Supposing now that He rose in the physical body, it would not have been said that he was the first born of the dead, as many others rose before Him in the physical body. For instance, II Kings 4:32-36, "Elisha brought to life the Shunemate's son." I Kings 17:17-23—"Elijah raised the widow's son." II Kings 13:20,21—"The dead man that was cast on Elisha's grave came back to life." And Christ Himself raised many from death, during this life on earth.

Supposing one would say that Christ was the first to appear in the spiritual body, even His appearance in the spiritual body was not the first as Moses and Elijah both appeared to Him and to three of His disciples on the mountain at the transfiguration before His

death and resurrection. Moreover, the saints are spoken of as living and He is spoken of as the first born of the dead and not of the living. Having proved now that He is not the first to rise physically nor spiritually, how is it then that He is the first born of the dead? The answer to this is as follows:

He was the first to rise from the death in sin, and He was the first to be released from prison and ascend to heaven by God's power as He said of Himself in John 3:13—"And no one hath ascended up to heaven but He that came down from heaven, even the Son of Man." Christ said this while He was still in the body, before He died physically, and before His ascent from the Mount of Olives, which was yet in the future. While the above verse states that He ascended to heaven before He descended to the earth, because He used the past tense. Had He meant His ascent from the Mt. of Olives, which was yet to come, He would have used the future tense and said, "No one shall ascend to heaven," etc. From the above statement we understand that Adam, who disobeyed God and caused us the death in sin, He Himself became Christ and obeyed God to death. The inevitable and last demand of God by which He completed His and our resurrection from death in sin and consequently He said it is finished.

Let us render thanks unto God Almighty, the Father, for His mercies. Amen.

CHAPTER XVII.

"BINDING AND LOOSENING"

Matt. 16:19—"And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Christ said this to His disciple Peter, and in Matt. 18:18—"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Christ said this to all the believers and to all His disciples, as is shown in the 17th verse, "If thy brother shall neglect to hear the three witnesses tell it unto the church." Here Christ refers to all the believers. Turn to John 20:23—"Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained." This was said to all the disciples and all other believers with them. If we read the following passage, Luke 24:23, we understand that Christ referred to all the believers in all ages. The meaning of "Whatsoever ye bind shall be bound" is as follows: Every sin you fail to forgive on earth will not be forgiven in heaven. And "Whatsoever ye shall loose on earth shall be loosed in heaven," means that every sin you forgive on earth shall be forgiven in heaven. This refers only to sins committed by man against man, but the sins that are against God no m an can forgive, but God alone.

Luke 17:3,4—"Take heed to yourselves, if thy brother trespass against thee, rebuke him, and if he repent, forgive him, and if he trespass against thee 7 times in the day and turn again to thee saying, I repent, thou shalt forgive him." Also Matt. 18:21,22—

"Then came Peter to Him and said, "Lord, how oft shall my brother sin against me and I forgive him, till seven times?" Jesus said unto him, "I say not unto thee until seven times, but until seventy times seven." Turn to James 5:16—"Confess your faults one to another." This coincides with what Christ said, Luke 17:3,4, and also in the Lord's prayer, "Forgive us our trespasses as we forgive those who trespass against us"—"For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Our Heavenly Father, the Almighty God, is merciful and ready to forgive us and so wants us to forgive and be merciful like Him, so that we can be His children. Therefore, if you sin against your brother you ought to confess your fault to him and not to any one else, and to say to him that you are really sorry and penitent. Now, if you sin against God, ask Him for forgiveness and confess to Him only and not to man, because the essence of confession is to confess to the one sinned against and not to anybody else. If you forgive your brother who sinned against you, God will forgive you both, but if you don't forgive him, God shall not forgive you both. Consequently, you have bound your sin and your brother's, too, and so shall have the share of the servant who did not treat his fellow servant as his master treated him, how he deserved punishment, Matt. 18:23-35. From what has been presented we understand what Christ said to His disciples and to all believers in all generations, that to bind is not to forgive and to loose is to forgive, and these are the keys of heaven. Whenever you forgive those who trespass against you, you have opened the gates of heaven for you both with the keys of forgiveness.

CHAPTER XVIII.

"CHRIST AND THE THIEF"

Jesus, speaking to the thief, said, Luke 23:43—"Verily, verily, I say unto thee, Today shalt thou be with me in Paradise," or the third sphere in heaven to which Christ was raised, before he descended to the prison and preached salvation to the souls in punishment. This was Christ's answer to the request made by the thief, who asked Christ not to forget him when His kingdom comes. Note this now: Christ gave the thief far more than what he asked for, the thief's request being to be remembered when Christ should come again, perhaps hundreds or thousands of years after. Christ said, "Today thou shalt be with me in Paradise." Christ uttered these words when He still suffered on the cross on Friday.

Then turn to John 20:17, speaking to Mary, He said: "Touch me not; for I am not yet ascended to my Father." This was said on Sunday morning. How can we bring the above two apparently conflicting statements to agree? To the thief He said, "Today shalt thou be with me in Paradise," which was on Friday; then on Sunday, Christ said to Mary, "Touch me not, for I am not yet ascended to my Father." Christ no doubt meant what He said in the two above quoted passages, and if we study the Bible carefully and ask God's help and guidance, putting aside our own theories and personal views, we find it to be easily understood. But sometimes we err knowing not the books nor the power of God.

Paradise is another name for the third sphere of heaven, as is shown in the following: II Corinth. 12:2,4—"I knew a man in Christ 14 years ago (whether in the body I cannot tell, or whether

out of the body I cannot tell. God knoweth.) Such a one caught up to the *third heaven.*" 4th verse—"How that he was caught up into *Paradise,* and heard unspeakable words, which it is not lawful for a man to utter." From the above two verses we understand that the two terms "third heaven and Paradise" are used synonymously, meaning one and the same thing. Therefore, when Christ told Mary not to touch Him, as He had not yet ascended to the Father, He meant that He had not reached or entered the higher spheres of heaven in the presence of God Almighty, whose glory is abov the heavens. Taking the thief's penitent soul to Paradise, the third sphere of heaven, He then descended to the prison or the "pit" and there preached salvation to the disobedient souls that had been kept there from times immemorial, and saved those who accepted salvation and believed in Him. During that period He appeared on earth several times and manifested Himself, to His disciples and those who believed in Him, to encourage and help them. After 40 days of work and salvation, He ascended in a cloud into heaven to the Father, and His disciples witnessed the ascent.

CHAPTER XIX.

"THE TRANSFIGURATION"

Matt. 16:28—"Verily, verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom." This saying of Christ to His disciples was fulfilled six days after, as is shown in Matt. 17:1,3—"And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them, and His face did shine as the sun and His raiment was white as the light, and behold, there appeared unto them Moses and Elias, talking with Him." It is plainly understood from the above that some of His disciples saw Him as He would appear when He comes again to reign. The important point here is to know why Jesus took only three of His disciples and did not allow the other nine to see such a remarkable sight. Is it because He did not love the nine? Far be it from Christ, because He loved His enemiés and blessed them that cursed Him and put Him to death. We cannot suppose that the nine disciples were absent, because when He told them what was to happen six days before, Matt. 16:28, they were all present, and supposing that they were absent He could have easily informed them to be present. We therefore conclude that there must have been a vital reason for His not taking them all with Him. The reason is as follows: Nine out of twelve disciples did not have the spiritual talent to see the spirits and to hear their voices; the remaining three mentioned above had this talent. Consequently, Jesus selected them to go with Him and they witnessed the transfiguration of Christ, and they saw Moses and Elias and heard them talking to Him, and the three disciples testified according to what they saw and heard.

Supposing now that the nine disciples who had not the talent to see nor hear, spiritually speaking, were present. They could not have witnessed anything and moreover would have contradicted the other three who did see and hear; consequently the whole affair would have meant nothing.

In the selection of the three talented disciples we see Christ's foreknowledge and foresight in a brilliant manner. Will he who criticizes this explanation kindly answer this question: Is it lawful that the Holy Book should contradict itself? If he answers in the affirmative, then the Holy Bible is nothing. If his answer is negative, then kindly explain St. Paul's experience, Acts 9:7—"And the men which journeyed with him stood speechless, hearing a voice but seeing no man." Now turn to the 22nd chapter, 9 verse—"And they that were with me saw indeed the light and were afraid, but they heard not the voice of Him who spake to me." How can we reconcile between the above apparently contradictory statements, that the men with Paul heard and did not see and saw and did not hear? No doubt there is a secret meaning which reconciles the two statements. Allow me to explain and I will be thankful. God in His foreknowledge prepared some men who could see and others who could hear, spiritually, to go with Paul. When Paul had his unique experience those who were able to see, saw and testified according to what they saw; and those who were able to hear, heard and testified according to what they heard. Having known the real meaning, we cannot say that the Holy Book contradicts itself. Supposing one should say, "How is it that certain people see and others can not, and others hear while the rest do not, considering that all have the same organs for seeing and hearing?

You will find the answer in II Kings 6:17—"And when the servant of the man of God was risen early and gone forth, behold a

host compassed the city both with horses and chariots, and his servants said unto him, Alas, my master, how shall we do, and he answered, Fear not, for they that be with us are more than they that are against us, and Elisha prayed and said, "Lord, I pray Thee open his eyes that he may see," and the Lord opened the eyes of the young man and he saw, and behold! the mountain was full of horses and chariots of fire around Elisha."

Note—Why did Moses and Elisha manifest themselves to Christ and the three disciples and to what does their manifestation refer to? The manifestation of Moses symbolized those who died and shall die in the flesh, while on the other hand the manifestation of Elias symbolized those who did not die and shall not die in the flesh, but will be changed. I Cor. 15:51—Behold, I show you a mystery. We shall not all sleep, but we shall all be changed." Also Philippi 3:2—"Who shall change our vile body that it may be fashioned like unto His glorious body." Therefore their manifestation together is to encourage the believers and prove to them plainly that the living will not lead the dead but that both will be caught up together to meet the Lord in the air. Their manifestation also signifies that they are the two prophets mentioned in Rev. 11:3,12—"Who shall prophecy 1,260 days or 3½ years the period of time during which the 'beast' shall be in Jerusalem. He shall kill them and after 3½ days they shall be quickened and ascend into heaven. This is shown in Malachi 4:5—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Also Rev. 11:6—"These have power to shut heaven that it rain not in the days of their prophecy" (this miracle was wrought by Elijah) "and have power over the waters to turn them into blood" (this was wrought by Moses). Both having manifested themselves to Christ in the transfiguration shows that before His coming to reign, they are to appear again and prophecy before the fearful day for the wicked arrives.

CHAPTER XX.

"THE SABBATH DAY"

The Jews respected the sabbath in the olden days as well as they do today, and do not do anything in that day, because the fourth commandment so orders very strictly, but the Christians have changed the days and keep the first instead of the seventh day, whereas Christ did not so order or teach, and did not allow them to do what they thought best. Therefore, why do we find Christians keeping Sunday so very strictly? If it is because Christ rose on a Sunday as understood, why then did He not order us to do so, if it was such an important point? Why did Paul order the Galacians not to make any difference between one day and another, as in Gal. 4:9,10—"But now, after that ye have known God or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire to be again in bondage. Ye observe days and months and times and years." Also the epistle to Collossians 2:16—"Let no man therefore judge you in meat or in drink, or in respect of a holiday or of the new moon, or of the Sabbath day."

We Christians disregard the teachings of Paul and Christ, who tell us not to keep only one day out of the week for God, but to keep ourselves holy all the days of our life. I Peter 1:15,16—"But as he which hath called you is holy so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy," and II Peter 3:11—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness." Also St. Luke 1:74,75—"That He would grant unto us, that we being delivered out of the hand of our enemies might

serve Him without fear, in holiness and righteousness before Him, all the days of our life."

From this we understand that we ought to worship God in holiness, in spirit and truth, all our days, so that all our days in life would be holy and not only one out of seven. Because we have been made free from sin and became the servants of righteousness.

CHAPTER XXI.

"THE PARABLE OF THE MUSTARD SEED"

Matt. 13:31—"Another parable put He forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field. 31. Which indeed is the least of all seeds, when it is grown it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

They who read this parable think that Christ meant the progress and advance of Christianity, and this is what one thinks at first glance; whereas the truth is contrary to that, because Christ knew that Christianity will retrogress and fall back a great deal spiritually, will mix with the world and become faithless. This is shown in Luke 18:18—"Nevertheless, when the Son of Man cometh shall He find faith on the earth." Also turn to Thess. 2:5—Speaking of Christ's coming, "Let no man deceive you by any means for that day shall not come except there come a falling away first." From the above we understand that there will occur a falling away and not an advance in Christianity. If we do not wish to believe this we will be contradicting the Bible and not wishing Christ to come, because He will not come unless the "falling away" occurs first and the world be practically faithless.

Matt. 17:20—Jesus answering His disciples when they asked Him why they could not cast out devils. He said, "Because of your unbelief. For verily I say unto you, if you have faith as a grain of mustard seed ye shall say unto the mountain remove hence to yonder place and it shall remove and nothing shall be impossible unto you." If the Christians of today had true faith, though as small as a mustard seed, they would be able to do miracles, according to Christ's

promise, which never fails. But owing to the pride in our hearts we do not confess our weakness and unbelief, but to excuse ourselves saying that the days of miracles have passed and no need now for wonders and miracles, and without shame we contradict Christ's words, Mark 16:17,18—"And these signs shall follow them that believe in my name, shall they cast out devils. They shall speak with new tongues, they shall take up serpents and if they drink any deadly thing it shall hurt them not; they shall lay hands on the sick and they shall recover." And in John 14:12—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall he do also." This came to pass with the disciples after Him, because they believed in Him. Acts 28:5—"And Paul shook off the viper into the fire and felt no harm." Also Acts 19:11,12—"And God wrought special miracles by the hands of Paul so that from his body were brought unto the sick handkerchiefs and aprons and the diseases departed from them and the evil spirits went out from them." And in Acts 5:15—"The shadow of Peter passing by the sick might overshadow some of the sick." From this we see that Christ fulfilled His promise to the believers who had true faith. This promise being to all believers in all generations until the end of the world and not to a limited time, as some given excuse, and that the time of miracles is past. If we had the same faith as the apostles we would with God's power do miracles in the name of Christ, just as Christ had promised.

Christ's parable about the mustard seed, its growth, etc., means this: Christians shall greatly increase in numbers but shall be faithless. Turn to Rev. 18:2—"Babylon the great is fallen and has become the habitation of devils, and behold, every foul spirit and a cage of every unclean and hateful bird." The above passage refers to Christianity, and this coincides with what Christ said in the parable, "That the birds of heaven shall lodge therein."

CHAPTER XXII.

THE PARABLE OF THE LEAVEN

Matt. 13:33—Another parable spoke He unto them—"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the hole was leavened." This parable also refers to the corruption which will enter Christianity and not to Godliness, as Christians think, because leaven always signifies corruption. Matt. 16:6—"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and scribes, meaning the doctrines of the Pharisees and scribes, as explained in the 12th verse.

I Cor. 5:7,8—"Purge out therefore the leaven, that ye may be a new lump as ye are unleavened. Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." The other two parables in Matt. 13, about the hidden treasure and the goodly pearl, both signify the value of the heavenly kingdom, and show how a true Christian should leave everything in this world to obtain it.

CHAPTER XXIII.

"SEVEN EPISTLES"

If we review the seven epistles in Rev. to the seven churches, we see that in the first epistle it says: "Saith he who walketh in the midst of the seven golden candlesticks," which means the churches. This shows that in the beginning, when the church was still young, He was pleased with Christianity, but in the last epistle He says, "Behold, I stand at the door and knock," which shows that He shall not be pleased with Christians in the later centuries but that He is outside knocking and not in among them. However, He shall have certain individuals, and are those of whom He says, "If any man hear my voice and open I shall come in and sup with him and he with me"; these are they who shall hear His voice saying, "Come out of her, my people," and they shall also be caught up when He cometh to reign.

If one was to say that the seven epistles do not denote periods but that they refer to the churches then existing in St. John's time, we say—There were many churches in the time of John, so why did he not write to the other churches also? Is it because the rest of them were faultless? This is not the case. He selected seven churches only and wrote to them, 1st, because seven is a complete number with God; 2nd, because he referred to seven periods to pass upon Christianity, and not to seven churches; 3rd, no matter how many churches there are, they are all considered one church for Christ. "The church" means the believers.

In the first epistle the praise exceeded the rebuke; then gradually every succeeding epistle had more of the rebuke in it, until the

fifth epistle, "I know thy works; you have a name to be living but art dead." And in the last or seventh epistle He says, "So becaus thou art lukewarm I will spew thee out of my mouth; because thou sayest I am rich and increased in goods and have need of nothing and knowest not that thou art wretched, miserable, poor and naked." This coincides with the state of Christians in our days who are content in the name only; therefore, they are not living but dead, and that they have gained riches and no need for anything else, whereas they need all spiritual talent. Therefore, it is better for us to follow Christ's words, which are "And buy from him gold tried in the fire that we may be rich, and white raiments that we may be clothed and that the shame of our nakedness do not appear, and anoint our eyes with eye salve that we may see the truths of Christianity and know our religious duties so that we can conquer this world and sit with our Saviour on His throne as He also won and sat with the Father.

CHAPTER XXIV.

PART I.

"CHRIST'S COMING AND THE SIGNS PRECEDING IT"

No doubt St. Paul knew by the spirit of prophecy that Pastor Russell and people like Pastor Russell shall arise and preach that in the year 1874 Christ came again to our earth. He therefore warns true Christians in the following passage:

II Thessalonians 2:1-12—"(1) Now we beeseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him. (2) That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. (3) Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; (4) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (5) Remember ye not, that when I was yet with you, I told you these things? (6) And now ye know what withholdeth that he might be revealed in his time; (7) For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. (8) And then shall that wicked be revealed, when the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming. (9) Even Him, whose coming is after the working of satan with all power and signs and lying wonders, (10) And with all deceivableness of unrighteousness in them that perish; because they received

not the love of truth, that they might be saved; (11) And for this cause God shall send them strong delusion, that they should believe a lie. (12) That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Christ said in Matt. 24:26,27—"Wherefore if they shall say unto you, behold, He is in the desert, go not forth; behold, He is in the secret chamber, believe it not, for as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

If Pastor Russell knew who and what is the son of perdition, it would have been easy for him to come very near telling when the son of perdition or the "beast" shall appear, and would have certainly known where he or the "beast" shall claim to be God. His ignoring the real meaning of the prophecies led him to his misleading views and beliefs. Any one who studies Daniel's prophecy carefully will understand that the image which Nebuchadnezzar saw in his dream and the visions which Daniel saw, all point to kingdoms to appear on earth. The first kingdom is Babylon, which was represented by the head of the image in gold. Daniel 2:38—"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." In Daniel's vision it was represented by a lion, Daniel 7:4. In other words, the golden head of the image and the lion both represent one kingdom—Babylon.

The second kingdom, the Medes and Persians, which was represented by the arms and chest of the image in silver and in the first vision of Daniel, 7:5, it was represented by a bear which rose up on one side. In Daniel's second vision, 8th chapter, it was represented by a ram having two horns, the higher one growing behind the low one. Then the rearing of the bear on one side and the arms in the

image mean that the kingdom includes two and that it will be raised on one side and so also the horns, one being higher than the other. In other words, this came true when Dairus, who was greater than Cyrus, died and Cyrus became greater and had his brilliant reign.

The third kingdom, which was represented by the belly and thighs of the image in brass and the first vision of Daniel, 7th chapter, a leopard and in Daniel's second vision a goat, Daniel, 8th chap. All mean the Grecian kingdom, and the notable horn on the goat's head represents Alexander the Great. After his death, or when the horn was broken, his empire was divided into four kingdoms, two in Europe and one in Egypt, or the king of the south, as Egypt lies to the south of Palestine, and the fourth in Syria, or the king of the north, because Syria lies to the north of Palestine. The fourth kingdom, Rome, had no name in Daniel's prophecy, but a description of her power and rule, etc., and was represented by the legs and feet of the image in iron—meaning strength. And in Daniel's vision it was represented by a beast different from the rest, having ten horns, Daniel 7:7. In the explanation of the angel to Daniel he says, verse 23: "The fourth beast shall be the fourth kingdom on earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces."

And the ten horns out of this kingdom are ten kings that shall arise, Dan. 7:24. These ten kingdoms are the powers of today. Then Daniel says: "I considered the horns and behold, there came up among them another little horn, before whom there were three of the other horns plucked up by the roots." Dan. 7:8. And the angel said: "And another shall rise among them" verse 24 and 25, "and he shall be diverse from the first, and he shall subdue three kingdoms and he shall speak great words against the Most High and shall wear out the saints of the Most High and think to change times and

laws, and they shall be given into his hand until a time and times and dividing of times."

If we review Rev. 13:2, we find that the beast which John saw was like a leopard, legs like a bear's and mouth like a lion's, and has seven heads and ten horns. Now, having understood that the lion was Babylon, and the bear Medes and Persians, and the leopard Greece, we see that this beast or fourth kingdom is the Roman empire, because Rome took in the preceding three kingdoms and consequently showed their traits and manners, etc.

Turn to the 17th chapter of Rev.—"I saw one of his heads as it were wounded to death and his deadly wound was healed." In the same chapter St. John said that he "saw the 'great whore' sitting upon this same beast or the Roman empire, which will reappear in the future, because the small horn which is to arise among the others and which Daniel saw and which will pluck out three horns, or subdue three kingdoms, and shall speak against the Most High—he is the same head which was wounded as it were to death and was healed. Turn to Rev. 17:8—"The beast that was and is not and yet is" (or shall come in Greek). In other words, he will revive or bring back the glory of the old Roman empire, which was and is not and yet shall come. This shall come to pass when all its branches or the present powers shall agree to give the "beast" their kingdoms and power, Rev. 17:17, and shall be his vassals, and he shall be king of kings on earth.

The following is the angel's explanation to St. John: Rev. 17:7-18—The seven heads are seven mountains on which the woman sitteth, (18) And the woman which you saw is the great city which has power over all kings of the earth. This refers to the city of Rome which is built on seven mountains and which had rule over the earth and will have in the future, when this little horn will ap-

pear among the ten. Rome still retains great power in the world, being the center of Roman Catholicism. Then again in verse 10—"And seven kings," or that the seven heads represent seven mountains and also seven kings, five of which are fallen, one is still, who was Dometianus Cæsar—in whose reign St. John wrote the Revelations. The other has not come yet, and when he comes he must continue a short space (one week—meaning seven years). "And the beast that was and is not, he is the eighth and is of the seven and goeth into perdition." The small horn will be the eighth by number, but is considered of the seven, because he will accomplish the work of the seventh. Or, in other words, the spirit of one of the seven kings of Rome who is in hell shall ascend out of the bottomless pit, as it is shown in Rev. 17:8, 11:7, whom God shall allow him to be reincarnated into the body of the blasphemous king, who is described in Daniel as a small horn coming out among the ten and the abomination of desolation, and described by St. Paul as the man of sin, the son of perdition. So he will be counted by body as the eighth, while in spirit he is the seventh. And that's what the angel meant in Rev. 17:11, That "That spirit shall accomplish the work he began in the first life and first body." For that he is counted of the seven, though he is in number the eighth. The waters where the great whore sitteth are peoples and multitudes and nations and tongues, Rev. 17:15.

CHAPTER XXIV.

PART II.

THE "GREAT WHORE" IS CHRISTIANITY

In the times of the Jews when they were considered God's chosen people, the prophecies always referred to them and their land. This is shown in the prophecies and by what the angel said to Daniel—"Seventy weeks are determined upon thy people (the Jews) and upon thy holy city (Jerusalem)" Dan. 9:24, which is the center of the Jewish religion. After the Jews had left God and went after other gods and killed their king—Christ—God named Jewish the "harlot," Jeremiah 3:8,9 and Judges 8:27. Also Sodom and Egypt, Rev. 11:8. This was because of their sins, because they (the Jews) left God and went after other gods, Leviticus 17:7, Numbers 15:39, Ezek. 20:30, Psalms 106:39, Exodus 34:16, Chronicles 31:16, Judges 2:17, Ezek. 6:9. Therefore, He said in Jeremiah 3:8, that He divorced her (or the Jews) because they left Him. He then took Christianity to be the bride of the Lord, with Rome as its center. The Christians, however, left God and went after gold, silver and worldly fame and passions; therefore, God named it (Christianity) the great whore, or Babylon, because they did not act like the true widow, but said that she is a queen and not a widow and never experienced sorrow and forgot herself that she is a widow and her husband Christ in heaven, who is her pride and master. She then had her share of luxury in this world and died while yet alive, 1st Timothy 5:5,6.

Was it not the duty of all Christians to live in simplicity and to

live like their Master Christ, who said that it is sufficient for a pupil to be like his teacher and not to love the world nor the things in it, because the love of the world is against God and we cannot worship two gods, God and gold, but to love one another as He loved us. Instead of doing so and loving one another as we do ourselves, we killed and are still killing one another to this day.

CHAPTER XXIV.

PART III.

"THE SIGNS PRECEDING CHRIST'S COMING"

God revaled to Daniel what would come to pass on the Jews and on their holy city (Jerusalem), and to St. John, God revealed what would come to pass on the Christians and their city (Rome). Having explained this as fully as possible somewhre else, let us now study the points concerning Christ's coming and the signs precding it. Jesus said to His disciples, Matt. 24:3-34, that before His coming there will happen wars and rumors of wars, and one nation shall arise against another and plagues and earthquakes in some places, but the end is not yet come. This being the beginning of the afflictions. All these things are happening today—war is nearly universal, and famines in Armenia, Palestine, Serbia and Belgium, and earthquakes in Italy and elsewhere. The return of the Jews to Palestine is also one of the forerunners of Christ's coming. However, the last sign is this: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand, let him who is on the house top not come down to take anything," etc. All shall flee and there will be hardships and afflictions never before or after experienced by the Jews (especially)—pray that your flight will not be in winter nor on Sabbath." The last sign to precede Christ's coming is the abomination of desolation, which was mentioned by Daniel. Let us see now what is the abomination of desolation and the time of his appearance.

CHAPTER XXIV.

PART IV.

"THE ABOMINATION OF DESOLATION"

Daniel was anxious to know the "times" to pass on his people, the Jews, so he prayed earnestly to God to show him. The angel Gabriel speaking to Daniel said: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgressions and to make an end of sins." This was fulfilled by the crucifixion of Christ, and to make reconciliation for iniquity (which was completed by the work of redemption) and to seal up the vision and prophecy and to anoint the most holy. This shall be fulfilled at the second coming of Christ, as it is shown in Zach. 13:3 and I Cor. 13:8. Then the angel of the Lord divided the seventy weeks, which are 490 years, into three periods. The first period from the going forth of the commandment to restore and build Jerusalem until the restoration is complete, seven weeks or 49 years.

Note—When Christ said that if the Jews destroy the temple He can build it in three days, they thought that He referred to the temple of Jerusalem and they answered Him, saying, "In 46 years was this temple built," therefore where are the remaining 3 years to make up the total of 49 years and so complete the prophecy? The answer: Turn to Nehemiah, you find that there arose enemies against Him who postponed the order to rebuild for three years. The prophecy says, "From the going forth of the commandment," and not from the time building started. We therefore see that the prophecy was fulfilled. The second period is 62 weeks, or 434 years,

from the completion of the building of Jerusalem till Messiah be cut off. This also was fulfilled to the letter, as is shown in Nehemiah, because he came back again to Jerusalem 434 years before Christ's death. These two periods have passed and they are 69 weeks or 483 years, which ended in Christ's ascent to heaven. Approximately 1,915 years have passed between Christ's ascent and this writing. How then did the last week (seven years) not end, so as to fulfill the prophecy and accomplish the seventy weeks? The answer: When the Jews left God and went after other gods and selected Cæsar instead of Christ as their king, and said, "We have no king but Cæsar," and killed Christ, then God left them and they were not afterwards recognized as a nation or a people of God; consequently, their history as a nation ceased and their times were stopped and the times of the Gentiles entered commenced, and this is what Christ said, that Jerusalem shall be trodden down by the Gentiles till the times of the Gentiles shall be fulfilled. Paul said that cruelty happened to the Jews so that the times of the Gentiles shall begin.

Daniel's prophecy points to the Jews and their land and the seventy weeks were determined upon Daniel's people, the Jews. Therefore, the last week (or seven years) has been postponed until the times of the Jews return to be fulfilled. Prophecies started with the Jews and will end with them, so the remaining week of their time shall begin at expiration of the times of the Gentiles, when the little horn appears among the ten now existing, or that the blasphemous king who shall arise among these kings shall promise the Jews that he will be their king, so they will help him, Daniel 9:27.

He is the prince that shall come, mentioned in verse 26, who shall in the middle of the week stop the sacrifice and shall overspread abomination and desolation and that determined shall be poured upon the desolate. Therefore, the little horn or blasphemous king is the

abomination of desolation, who exalteth himself above God and who shall blaspheme against God and heaven, etc.

II Thessalonians 2:3-5—"Let no man deceive you by any means, for that day shall not come, except there come a falling away first and the man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God showing himself that he is God." Luke 16:15—"He who is highly esteemed himself before men is an abomination in the sight of God." This is the abomination of desolation, as there is nothing more abominable in the sight of God than a man who blasphemes against Him and His holy place. Christ's words that the abomination of desolation sitteth in the holy place, refers to the blasphemous king who shall in the middle of the week remove his throne to Jerusalem and install it in the temple and claim to be God. He will also stop the sacrifice and force them (the Jews) to worship him and his image; they refuse, and consequently he will persecute them, and the trouble foretold by Christ will happen and the "beast" or blasphemous king will scatter them all over the world. God shall visit them in their trouble and save them from the furnace of affliction. Turn to Isaiah 48:10, which points to the afflictions to come on the Jews.

Matt. 24:22—"And except those days should be shortened, there should no flesh be saved. But for the elect's sake those days shall be shortened." This means that the afflictions shall not last more than three and a half years, this being brought out clearly by what the angel told Daniel, Dan. 7:25—"And they shall be given into His hand until a time and times and the dividing of times." And in chap. 12, 7th verse and Rev. 12:14, speaking of the woman (the Jews), "that she shall fly into the wilderness into her place, where she is nourished for a time and times and half a time." Also in Rev.

13:5—"And power was given unto him to continue 42 months." This refers to the little horn (blasphemous king). Rev. 12:6, speaking of the woman who represents the Jews, "And they should feed her there a thousand, two hundred and three score days." Rev. 11:2—"For the holy city shall they tread under foot, forty and two months." All the above periods if expressed in times, days, or months, all mean ½ of the week, or 3½ years, during which the blasphemous king shall be in Jerusalem and claim to be God. Christ then warns us of the false christ.

CHAPTER XXIV.

PART V.

"THE FALSE CHRIST"

The false christ, who is to be a Jew, shall appear during the reign of the "beast" and he shall be given power to do miracles so as to deceive the elect if possible. Rev. 13:11-15—"He shall be given power to do great miracles so that he will be able to bring down fire from the skies to the earth before the people and to give life to the image of the 'beast' to speak, the beast being, II Thessalonians 2nd chap., "The man of sin, the son of perdition." He will kill all those who refuse to worship the image of the beast and to those who worship shall be given a sign on their foreheads or their right arms, the sign being the name of the beast or the number of his name, which is 666 in the Greek alphabet. The false christ shall work with all the power of the "beast," who is the blasphemous king, and according to his wish, and they both will greatly oppress the Jews.

Christ said, Matt. 24:29,30—"Immediately after the tribulations of those days, shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of the heavens shall be shaken." "And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Then verse 24—"Verily, I say unto you, this generation shall not pass till all these things be ful-

filled." This was said in the times of the Jews and Christ meant that the times of the Jews shall not pass until all these things be fulfilled, and not as Pastor Russell teaches, that "THE SEVENTY WEEKS FOR THE JEWS WERE COMPLETED OR ENDED 36 YEARS AFTER CHRIST." The prophecies teach us that by the death of Christ 69 weeks were ended and then the times of the Jews were stopped and thus one week remains of their time and this week will be the reign of the blasphemous king, as above indicated. If Pastor Russell's words were true, then all Christ's words would have been fulfilled, as He said, "This generation (of the Jews) shall not pass till all these things happen." Then, as Christ's words have not been fulfilled and as He did not come again after the 36 years were ended, then we see the falsity of Pastor Russell's teaching.

Again, Pastor Russell's saying that "THE TIMES OF THE GENTILES WERE ENDED IN 1874" is also untrue, because if it was true, the remaining week for the Jews would have begun and the abomination of desolation would have appeared and would have moved his throne to Jerusalem and claimed to be God, as the prophets tell us. Christ would have caught up the elect and Christ would have appeared to the world at the expiration of the "week" and His reign would have begun in peace on earth and good will among men, and we would have no wars or rumors of wars, but swords would be beaten into ploughshares, etc., contrary to our days now, when all the world is at war, manufacturing infernal instruments of destruction to be used on the surface of the earth, in the earth, in the air, and on and in the seas.

When Christ died the times of the Jews stopped and will not begin again until the "beast" or blasphemous king appears; then the Jewish times shall begin again, so as to complete the seventy weeks,

as explained above. From the above explanation we understand that at the end of the remaining week or at the close of the "beast's" reign Christ will appear or the "stone" (which denotes Christ) which struck the image on its feet (meaning the present kingdoms), and broke it to pieces and filled the earth."

Turn to Daniel 7:21,22—"I beheld and the same horn made war with the saints and prevailed against them, until the ancient of days came and judgment was given to the saints of the Most High," meaning that when the week ends the world will come to an end. This is brought out clearly by what Christ said, "But that day and that hour no one knows but the Father Himself." We should, therefore, be always on the watch, because we don't know what hour or what day He will come, but we do know that the time is near at hand.

How does Pastor Russell then claim that "JESUS CHRIST HAS BEEN ON EARTH SINCE THE YEAR 1874," and thus contradict the Bible? Turn to Isaiah 2:4—"And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Hosea 2:18—"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely." Zachariah 9:10—"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and He shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

From the above passages we understand that when Christ comes

to reign, all wars shall cease and people shall beat their swords into ploughshares and no nation shall fight against another. Does this look like our times now when the world is at war and using all kinds of infernal implements of destruction? And yet Pastor Russell says that ' 'CHRIST HAS BEEN ON EARTH SINCE 1874." This view is absolutely erroneous and misleading. Would you not rather believe the true words of prophets as expressed in the Holy Book than to take the misleading view of Russell? Moreover, Christ will not come until the man of sin, the son of perdition spoken of by St. Paul, appears, who is the beast or blasphemous king, who is the abomination of desolation spoken of by Daniel the prophet. Dear brethren, do not be deceived and believe that Christ is already on earth. From the prophecies we understand that five periods will pass on the earth, which are as follows:

1. The Babylonian kingdom.
2. Medes and Persians.
3. Greece.
4. Romans.
5. Our present time (the 10 kings).

The present powers were represented by 10 toes in the image of Nebuchadnezzar and 10 horns on the head of the fourth beast which Daniel saw. We are now living in the last or fifth period and we do not know when the "beast" or blasphemous king shall arise among the 10 now existing kings, but we do know that when he arises he shall remain seven years only, and that there will be no time after the time now mentioned. Rev. 10:6—"And swear by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer."

How much should we be ready and await our Saviour's coming to be among the elect to be caught up and meet Him in the air and reign with Him on earth a thousand years—Rev. 5:10—"And hast made us unto our God kings and priests and we shall reign with Him on the earth," and then to be with Him for evermore. Amen.

CHAPTER XXV.

EXPLANATION OF CERTAIN PASSAGES FROM THE BOOK OF REVELATIONS

The f our and twenty elders mentioned in Rev. 4:4 seated on their thrones before God, represent the Old and New Testaments, Rev. 21:12,14 and Matt. 19:28. The seven lamps or seven eyes mentioned in Rev. 4:5, which are the seven spirits of God before the throne, are the seven main religions sent to the earth. Look at Psalm 119:105. The great wonder which appeared in the heavens andmentioned in the 12th chapter, refers to the Jewish people, "A woman clothed in the sun," etc. Turn to Genesis 37:9. From the interpretation of Jacob of Joseph's dream we understand that the sun, the moon and the stars are Jacob, his wife, Joseph's mother, and children represent Israel. The dragon is satan who stood before the woman ready to devour the child (Christ) when it is born. Satan used the fourth beast (Rome) to further his aims—King Herod killed all the male children of Bethlehem and neighborhood to kill Christ, but the Child was caught up to the Father after He completed the work of salvation and did not sin.

Rev. 12:7,8—"And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Satan and his angels still have a place in heaven and have permission to appear before God and accuse the believers, verse 10. Turn to Job 1:6—"Now there was a day when the sons of God came to present themselves before the Lord, and satan came also

among them." Zachariah 3:1—"And he showed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand to resist him." Luke 10:18—"And Christ said unto them, I beheld satan as lightning fell from heaven." This shows that satan visits both heaven and earth. This is known from satan's answer to God. God asked satan from where he came and he answered, saying, Job 1:7, "From going to and fro in the earth and from walking up and down in it."

Now turn to Rev. 12:10. When satan is cast down to earth, he will be greatly enraged; knowing that he has a short time yet, he will then raise the "beast" and false christ and shall persecute the "woman" (the Jews) which gave birth to Christ. The "woman" shall be given the wings of the great eagle, verse 14, which is God's special care, Exodus 19:4 (How I carried you on eagle's wings). She flew into the wilderness or that the Jews shall be scattered on the face of the earth 3½ years, the period during which the "beast" shall be found in Jerusalem. The Lamb, mentioned in the 14th chapter of Rev., is Christ. The 144,000 following Him and having the name of the Father on their foreheads, are the pure or those who were not defiled with women. This does not mean that women are unclean or that those who marry are unclean, or that the bachelor is cleaner than the married man. The real meaning is that those 144,000 did not marry foreign women and so were not defiled by worshipping the gods of their wives, I Kings 11:4, as King Solomon did. Numbers 25:1,2,3.

Rev. 14:13—"Blessed are the dead which die in the Lord from henceforth," or after the preaching of the everlasting gospel, mentioned in verse six, and before the last trials or plagues visit the earth. Rev., 15th and 16th chapters. Those who die martyrs rest from trouble and afflictions and their deeds will follow them. Rev. 19:

11-16. He who sat upon the white horse is Christ Himself and the hosts of heaven were following. This will come to pass when He shall manifest Himself to the whole world, at the end of the "week" (seven years). The period of the reign of the blasphemous king. His first appearance on Mt. Zion is at the beginning of the "week," is only for the believers, Rev. 14, and they alone will see Him. Rev. 19:19-21—The beast is the blasphemous king and with the other earthly kings who shall give him their power, shall gather themselves together to fight against Christ and His followers, and the beast was taken and with him the false christ and cast alive into a lake of fire burning with brimstone (for everlasting punishment). This will come to pass at the expiration of the "week" when the power of the "beast" shall fall.

Rev. 20:3—"Then he laid hold on the dragon (or satan) and bound him a thousand years and cast him into the bottomless pit." All this will come to pass when Christ's reign begins on the earth, and all the saints will appear in the spiritual body and with them will appear all those who were killed by the beast, because they did not worship him nor his image, and they all shall reign with Him a thousand years. This is the first resurrection (blessed and holy is he who has part in it). But the rest of the dead did not live until the thousand years are ended. After Christ had saved many of those in prison and brought to life many of the dead in sin—those who did not get saved at the beginning of the 1,000 years shall be kept in prison until the 1,000 years are ended, because they did not believe in Christ at the beginning of the Millennium. When the 1,000 years are finished, the devil will be loosed from his prison and shall go forth to deceive the nations of the earth and shall gather them to war and surround the camp of the saints and the beloved city; fire then shall come down from heaven and devour them and

satan, who deceived them, shall then be cast into the lake of fire where the "beast" and the false christ have already gone, and they shall be punished for ever.

Note the difference between the believers whom, whn the Lord appars, shall be changed from a physical, fleshy body to a spiritual body, while the wicked shall be destroyed with fire. Consequently, there will be no physical bodies left—the time for judgment being near.

CHAPTER XXVI.

"THE JUDGMENT DAY"

Is the time appointed by God to punish the dead in sin and to reward the righteous.

1st. To judge the dead in sin who are in prison and who did not repent, after God had given them a chance through Jesus Christ our Saviour.

2nd. Rev. 11:18—"To reward all those who believe in Him, the saints, prophets, the great and the small. The reward being heavenly bliss and crowns of glory, which are promised to believers every one according to his worth, as one star outshines another. All will receive the full reward on that day so that no one shall be perfected before another. Heb. 11:40.

3rd. To destroy those who destroy the earth. Rev. 11:18.

Turn to Romans 8:1—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." From the above we understand that judgment falls on those who are dead in sin—in prison—and who are only a small part of the dead in sin. Rev. 20:5. The majority of the dead in sin, Christ would have already saved during the period between His death and the judgment day. Part of the remaining "rest" will also be saved because they treated the Jews kindly during the reign of the beast. Matt. 25:31-40—Speaking to those on His right, He says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungered and ye gave me meat," etc. Then the righteous shall answer, saying, "Lord, when saw we Thee a hungered and fed Thee?" etc. Then

Christ answering shall say, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren (the Jews) ye have done it unto me." Then He shall say to those on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The wicked then shall depart to everlasting punishment and the righteous to everlasting rest.

Neither the first or the second resurrection include the believers—for the believers of all generations had risen long ago with Christ, when He arose—meaning that they were lifted up or elevated from a low to a higher spiritual condition with Christ, as is well explained in Eph. 2:5,6—"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Also in Col. 2:12 and 3:1. Romans 6:4,5.

Pastor Russell, using his imagination, says in his book (The Divine Plan of the Ages) that "UP TO HIS TIME 143 BILLION HAVE DIED AND ABOUT ONLY ONE BILLION WERE SAVED AND THE REST DESTROYED." This view, which is founded on nothing from the Holy Book, is totally wrong and against the teachings of the Bible, because the Holy Book teaches us that "By the obedience of one shall many be made righteous," Romans 5:19, and only few remain unrighteous, and this is contrary to what Russell teaches. Many such passages encourages us, and verse 10 of 5th chapter, For if, when we were enemies we were reconciled to God by the death of His son, much more being reconciled, we shall be saved by His life."

Romans 3:24—Being justified freely by his grace through the redemption that is in Christ Jesus. Eph. 2:8—For by grace are ye saved through faith and that not of yourselves, it is the gift of God.

Supposing, now, that Pastor Russell's imagination was true, that one billion only were saved and one hundred and forty-two billions destroyed; then, the one billion escaped destruction. Where are they? Pastor Russell says that they were saved, absolutely contradicting his previous assertion that all will be destroyed—both soul and body.

Dear brethren, do not believe the false and misleading teachings of Pastor Russell, and be discouraged, but be encouraged, believing what the Holy Book said in the passages previous, that the many being made righteous freely by the grace of God, who is praised for ever. Amen.

CHAPTER XXVII.

A WORD ON REINCARNATION

By reincarnation is meant the return of a spirit to a body after the death of the first body. Certain sects believe in reincarnation without any limitations and that every soul exists again in a body. The Bible does not mention but four cases, one being that of Adam who was reincarnated in the body of Christ; three are yet to come, one being the spirit of one of the Roman emperors and the other two the spirits of Elijah and Moses. The reincarnation of Adam's spirit in Christ's body was fully described in chapters 16 and 17. The reincarnation of the Roman emperor in the body of the blasphemous king or the beast was also discussed in chapter 25. But as to Elijah and Moses, their reincarnation will take place before the great day of the Lord's arrival—Malachi 4:5—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Also Rev. 11:6—"These have power to shut heaven that it rain not in the days of their prophecy, (this refers to Elijah), and have power over waters to turn them to blood, (and this refers to Moses)." Their appearance both to Christ in the transfiguration also points to their appearance both before His second coming.

Those who believe that all spirits are reincarnated are wrong, because the spirit reincarnated knows himself that he existed before, and remembers his past existence in another body. We can prove this from Christ's words, in whom Adam's spirit was reincarnated, John 8:56-58—Your father Abraham rejoiced to see my day and he saw it and was glad. Then said the Jews unto Him, Thou art

not yet fifty years old and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was I am. You see here that Christ's spirit knew Himself that He was Adam himself and that He lived in Adam's body thousands of years before. Also in Rev. 22:16, He said about Himself, "I am the root and the offspring of David," meaning that David's body was the offspring of Adam's, who is now Christ, and in whose body the soul of Adam was reincarnated, while the body of Christ was an offspring of David. Also Rev. 5:5—One of the elders told John that Christ is the root of David. Matt. 22:45—The Pharisees answered Christ that He is the son of David. Jesus answered, saying that if He was David's son how would David then call Him his Lord? This refers to something more deeper than what the Pharisees understood or to what was explained above as He being both root and offspring of David.

If we, the living now, were reincarnated, we would remember our past existence, when we lived and by what names we were known. We therefore see that reincarnation is not general, but particular in certain cases mentioned above; therefore the belief of reincarnation of every spirit is not true.

AUTHOR'S NOTE:—*This book was written, with the help of the Holy Spirit, in the month of January,* 1916, *by A. A. Saleeby, of Mount Lebanon, Holy Land, Syria.*

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